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THE JEWISH RITE OF CIRCUMCISION.

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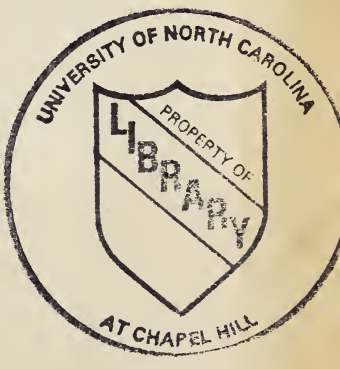
PRAYERS AND LAWS APPERTAINING THERETO.

Translated into English,

WITH AN INTRODUCTORY ESSAY,

BY

ASHER ASHER, M.D.



LONDON:
PUBLISHED BY PHILIP VALLENTINE,
34, ALFRED STREET, BEDFORD SQUARE, W.C.

5633—1873.

LONDON:
PRINTED BY WERTHEIMER, LEA AND CO.,
CIRCUS PLACE, FINSBURY.

TO THE REVERED MEMORY OF

MY FATHER

I INSCRIBE THIS BOOK

THE AUTHOR.

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PREFACE.

THIS work was undertaken at the suggestion of the Rev. Dr. ADLER, in the hope that it might prove useful to the מוהלים of English speaking countries.

In the Introductory Essay the Author has availed himself of the published literature of the subject. Besides the very copious list of books bearing on the subject of Circumcision, given in the *Literaturblatt des Orients*, for 1841, No. 49, there are the works of E. Kollin (Leipzig, 1842); Bergson (Berlin, 1844); Salomon (Brunswick, 1844); Brecher (Vienna, 1845); Steinschneider, *Ueber die Beschneidung der Araber* (Vienna, 1845); *Gutachten der Rabbiner* (Frankfort, 1844); B. Auerbach (Frankfort, 1860); Articles in *Frankel's Zeitschrift* (Dresden, 1844-45-46); Smith's *Dictionary of the Bible;* Ree's *Cyclopædia*, and Brewster's Edinburgh *Encyclopædia;* all of which have been freely laid under contribution.

The translation of the Laws has received the approbation of the Rev. Dr. ADLER, Chief Rabbi of the United Congregations of the British Empire, and of the Rev. BENJAMIN ARTOM, Chief of the Spanish and Portuguese Congregations. To both these Gentlemen

the Author begs to express his gratitude for the attention they have bestowed on his work, and for their many valuable suggestions.

The metrical translation of the Introduction to "Grace after Meals," is from the gifted pen of Mr. Michael Henry; and the translations of the Grace itself are those in ordinary use among the members of the respective Congregations.

London, { *Shebat*, 5633.
February, 1873.

CONTENTS.

INTRODUCTION :— PAGE.

The Religious Aspect of the Rite of Circumcision 1
The Moral „ „ „ „ 8
The Political „ „ „ „ 9
Origin and Progress.. 17
The Operator and the Operation 23
The Institution of פריעה 25
The Institution of מציצה 26
The "Angel of the Covenant" 28
The "Sandoc" (God-father) 29
Various incidents of the Ceremony 30
Freedom of the Operation from danger 31

LAWS APPERTAINING TO THE RITE :—

On whom the duty of Circumcision devolves 33
The Anatomical Parts concerned in the Operation 34
Manner of performing the Operation 35
Congenital Deficiency of the Prepuce (נולד מהול) 38
Time at which the Operation must be performed 40
Circumcision on Sabbaths, Festivals, and Fast Days 41
Circumcision of a Child born during Twilight 44
The Prayers at the Ceremony 45
A child dying uncircumcised 47
The Father, God-father, or Operator being a Mourner 48
The Circumcision of Proselytes 49
Remedial Agents 49
Permission to Operate 50

THE RITUAL :—

Service for the Evening before the Circumcision.. ii
„ in Synagogue on the day of Circumcision ii
Prayer to be said by the Operator iv
Preliminary Service, according to the Rites of the Portuguese Congregations viii
Order of Service for the Circumcision of a Child.. x
„ „ „ „ „ „ „ an Adult xvi
„ „ „ „ „ „ „ a Proselyte xviii
Grace after Food according to the German and Polish Ritual xx
„ „ „ „ „ Portuguese „ xxxii

THE JEWISH RITE OF CIRCUMCISION.

שויתי ה׳ לנגדי תמיד In this exclamation of the Psalmist is contained the aim and object of all the precepts of the Law. To have the fear of God before one's eyes continually, is to ensure the practical fulfilment of every duty, religious, social, and moral. Man, simply considered as such, can, according to the teaching of Judaism, be pleasing to God and fulfil the object of his creation, without the practice of any ceremony whatever. Let him but recognise the great fact that the Almighty is Lord of nature; that every human being is created in His Divine likeness; that he has the power to be master of his passions and propensities; that his fellow-man is his brother and his equal in the sight of God; and with this recognition, and the practice which must be its result, he has fulfilled his duty to God, to his neighbour, and to himself. כותי ועוסק בתורה הרי הוא ככהן גדול התם בשבע מצוות דידהו (סנהדרין נ״ט א׳):

Not so the Jew. Not for their righteousness (Deut. ix. 5) or mightiness (Deut. vii. 7), but out of His grace and loving kindness, and for the sake of His Covenant with their forefathers (Deut. vii. 8) did it please the great All-Father to choose to Himself a nation who should bear the standard of His faith throughout the world; a nation whose mission it should be to teach the nations truth; a nation who by precept should be a holy people, and by practice a kingdom of priests; whose duties are manifold, and whose privilege is to be God's witnesses; who are found in every country, and whose treatment constitutes the barometer by which the civilisation of the peoples may be measured; to this nation has it seemed good to their Father, who is in heaven, to give laws and statutes which should regulate their every thought, every word, every deed, which should make it impossible for them to forget Him; should make them the priests of the shrine whose temple is the universe. עם זו יצרתי לי תהלתי יספרו "This people have I formed for Myself, that they might show forth my praise."

To institute a universal system of morality, often veiled in allegory, and nearly always illustrated by symbols, is the key

to the right interpretation of the Jewish ceremonial code; its ceremonies having been instituted with the threefold purpose: (1) to serve as historical memorials; (2) to serve as symbols of moral and religious duties; and (3) to aid in preserving our distinctive nationality.

Among these symbols of the Jewish religion, Circumcision is entitled to pre-eminence. It is really the foundation stone on which rests the whole Jewish polity: remove it, and the whole superstructure crumbles into dust: "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep between me and you and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant" (Gen. xvii. 7—14).

I propose to treat the rite in its religious, moral, and political aspects. The above verses explain its origin from a Jewish point of view, and its religious importance. I will, further on, consider the various reasons which have been given for its being of non-Jewish origin, prescribed by a codex whose framer was not inspired.

I. At a time when the whole world was steeped in spiritual darkness, so deep that humanity had sunk to a level lower than

the brute creation; when men worshipped wood and stone, or the sun, moon, and stars, or animals which they endowed with divine attributes; when mankind was reared in such ignorance, vice and corruption as we to-day can hardly conceive, it pleased Almighty God to choose one man from the general mass and teach him that He, who called him, was and is absolute Lord of nature; a truth, to the conception of which Socrates, Plato, and Aristotle, even in later days, and without revelation, could not raise themselves.

Often as the attempt has been made, no philosopher has yet succeeded in showing how Abraham alone came to possess the knowledge of the One God; and the theory of a Divine Revelation can alone solve the problem. That there must have been, and is, implanted in every human breast a feeling of dependence on a higher power, is evident, or religion would be impossible. But so far as man is concerned, religion would there begin and end. Man might cast his eyes above, around, below, see everywhere design, and recognise a Designer; might note the rotation of the seasons and know there must be a Director; but Designer and Director would be and were to him separate powers, with human attributes borrowed from his own internal perceptions of himself. Not God, but many gods filled his mind; the powers of nature usurped their Master's place; and pure monotheism, the knowledge of, and belief in, the one only Power, who is the concentration of all powers, who existed from all eternity, who created and who preserves, was absolutely undreamt of. From amidst those thus dwelling in darkness and the shadow of death did God call our great ancestor Abraham. Without personal or national instinct, which at best would have led him to follow the faith of his forefathers, who dwelt beyond the river and worshipped other gods, "mighty shadows" cast by the mighty works of the Supreme Architect; without acquired knowledge, for there was no one from whom to learn; without study or abstract meditation, which taught him only the negation of all the gods worshipped by the men of his time; but by Divine Revelation alone could Abraham have known the One Eternal God, Creator, and Preserver.

There is no record of there having been, prior to Abraham and within historic times, a religion founded on the idea of

a pure, incorporeal monotheism. Herodotus indeed tells us that the Egyptians of Thebes recognised one only God, who had no beginning, and would have no end; and this statement of the father of history is confirmed by the reading of the sacred text of ancient Egypt, where it is said of that God "that he is the sole generator in Heaven and on earth, and that he has not been begotten . . . . . that he is the only living and true God, who was begotten by himself . . . . . He who has existed from the beginning . . . . . Who has made all things, and was not Himself made." This sublime idea was doubtless the echo of the primitive revelation. But the very object of a revelation is that it may serve as the basis of a code of morals. To know God is to worship Him, to walk in His ways. And there is no doubt whatever that long before the time of Abraham the knowledge of God, and the practical application of that knowledge, had been perverted. There is no trace of it in the religion, so far as that was a living and active power, of the Egyptians. The idea of God was confounded with the manifestations of His power; His attributes and qualities and acts were personified, and each of these they subdivided into separate divinities, to represent whom the Egyptian priests had recourse to the grossest and most monstrous symbolism. The bull, the cow, the ram, the cat, the ape, crocodile, hippopotamus, hawk, ibis, scarabæus, and others, were each emblems of a divine personage. "If you enter a temple," says Clemens of Alexandria, "a priest advances with a solemn air, singing a hymn in the Egyptian language; he raises the veil a little to let you see the God; and what then do you see? A cat, a crocodile, a snake, or some other animal. The God of the Egyptians appears! It is but a wild beast, wallowing on a purple carpet."

This then was the religion of the most civilised nation of the world, even at the time of Abraham. And nothing but a direct revelation from Heaven could have renewed that knowledge of the Creator which He had imparted when He called man into existence.

Our forefather Abraham stands alone in the history of the world. Read the history of his trials and temptations. Obliged to break with the faith of his ancestors; to forsake hearth and

home, country and kindred; to wander a stranger in a foreign land; to preach and practise not only a new religion, but one which was opposed in every principle to every accepted belief; threatened, as tradition teaches, with martyrdom; and bearing all, throughout all, with unwavering confidence, with unshaken devotion, he believes in the God who has chosen him; in unswerving faith he lives and dies; and his faith illuminates the world to this hour.

The object of his call is distinctly set forth (Gen. xviii. 19). "For I know him that he will command his children and his household after him that they shall keep the way of the Lord to do justice and judgment."

In accordance with the Divine command, Abraham circumcised himself and the males of his family. This occurred about A. M. 2107, and B. C. 1897, from which time it became, in compliance with the original and subsequent injunctions (Levit. xii. 3), a hereditary practice among his descendants.

It is narrated in the פרקי ר׳ אליעזר that the anniversary of the day on which he submitted to the rite was afterwards set apart as the solemn Day of Atonement for his children, to be observed throughout their generations (Leviticus xvi. 29—34).

Circumcision is the outward and visible sign of God's covenant with Abraham. Its performance was the public avowal of Abraham's faith; it gained him the title of "perfect" (Nedarim 31). Nor can the Jew arrive at the perfection his creed enjoins, till he has adopted this symbol of his belief in the God of Abraham (Moré Nebuchim III. 49). He must bear from his birth the indelible imprint which is the stamp of his allegiance and the manifestation of his mission.

Circumcision is the only precept of the Law distinguished by the expression, "It is the *sign of a covenant* between me and thee;" "My covenant shall be in your flesh for an everlasting covenant;" and of him who neglects it, it is said: "He hath broken my covenant." The Sabbath, one of the chief ordinances of the religion, is called "a sign," and "a covenant;" nor is the Sabbath-breaker, grievous though his sin be, termed a desecrator of the covenant. The Rabbinical writings teem with the importance of the rite; I quote a few instances: "Thirteen times in the chapter in which the rite is ordained, does the

word 'Covenant' occur: thirteen is the number of the Divine Attributes (Exod. xxxiv. 6); by means of both only, covenant and attributes, can man hope to become perfect." "It takes precedence of the Sabbath; for its neglect for one hour Moses was in imminent danger of his life; it is considered equal to all the precepts of the law; to it has been applied that portion of prophecy (Jeremiah xxxiii. 25) which connects the word 'Covenant' with the establishment of the laws of nature; and the connection is interpreted to signify that but for the faith of which the rite is the symbol, Heaven and earth had not been created." משנה נדרים ג׳—ילקוט שמעוני רמז פ״א "Its performance saves from punishment in a future state." בראשית רבה מ״ח אברהם יושב על פתח גיהנם וכו׳ "The faith of which it is the symbol leads to a knowledge of God and to Heaven." מי יעלה לנו השמימה ר״ת מילה וס״ת שם הוי׳ "By such faith was the Red Sea divided." לגוזר ים סוף לגזרים א״ת לגזרים אלא לגוזרים: "Its non-performance is tantamount to a denial of Providence" בראשית רבה מ״ו אמר הקב״ה לא״א אם בניך מקבלים המילה מקבלים אלהותי אם לא אינם מקבלים אלהותי. These and many other observations of a similar nature are scattered broadcast among the Rabbinical writings.

The uncircumcised Jew, that is he who had not, for medical reasons, had the operation performed, was denied the privilege of appearing at the Festival gatherings at Jerusalem; he bore about him, even unwillingly, that which is displeasing to God, (חגיגה ד״ב) and was not allowed to enter the temple; (יבמות ע״ב ב׳:).

The very word ערלה "foreskin," denotes imperfection, as "uncircumcised heart," "ears," for wickedness, obstinacy (מאוסה היא הערלה שנתגנה בה רשעים, נדרים ג׳); "an uncircumcised tree" for one not old enough for the fruit to be eaten; and immorality and vice are in scripture frequently symbolised by the 'absence of circumcision.'

Rabbinical writings further teach as follows: — That the Israelite who neglects the ordinance of circumcision has no share in a future state. "Whoso breaks the covenant of Abraham our father, even though he has the merit of studying the

Law and performing good works, has no share in the world to come" (אבות ג׳). "'He hath despised the word of God, and broken His commandment;' this applies to him who has not the seal of Abraham's covenant imprinted on his flesh; he is cut off here and hereafter" (שבועות י״ג) (see also סנהדרין צ״ט and יומה פ״ה). "Neither the father who has omitted to perform the rite on his son, nor the son who, being of age, has not had himself circumcised, is permitted to give evidence in a Jewish court of justice (חושן משפט ל״ד וצ״ב). Nor for such persons are the ordinary laws of mourning to be observed, nor are they to be in any manner regarded as Israelites" (יורה דעה ב׳). Maimonides declares that an uncircumcised Jew has practically proclaimed his denial of Providence and Revelation; and he has no share in a future life (הלכות מילה ג׳). And the Almighty punishes him by excision: "That soul shall be cut off from his people."

Nor is it enough that the Jew bear in his flesh the sign of the covenant. He must bear in his heart the signification of the symbol, and must thank God for it continually. כל שלא אמר ברית ותורה בברכת הארץ אינו יוצא ידי חובתו (ברכות מ״ט) Nor can anyone enter into the religion of Abraham's children without undergoing the operation (Gen. xxxiv. 14; see also רמב״ם איסורי ביאה י״ג, יבמות מ״ו ע״ב, בריתות ט׳).

Israel's hope of a future restoration is intimately connected with the practice of the rite of circumcision; even as their neglect of that rite was among the causes of their merited expulsion. When in the wickedness of their uncircumcised hearts they forgat their God and despised His covenant, He drove them forth from the land which He had promised to their fathers, a land the possession of which was contingent on the practice of the ceremony and of the faith and belief it shadowed forth, אחז״ל לא גלו ישראל מעל אדמתם עד שהפרו את הברית, שנאמר את בריתי הפרו. "And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remem-

ber; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord" (Levit. xxvi. 41—45).

II. The moral effect of the rite is thus expressed by Maimonides (מורה חלק ג׳ פ׳ מ״ט). "In my opinion one of the reasons of God's behest concerning circumcision is to diminish the carnal appetite of mankind. Cavillers have objected to the ceremony on the ground that, had the Almighty so desired or intended, man could have been born without a foreskin, and that therefore its removal is contrary to His manifest will, for He creates nothing in vain, and requires no external aid to perfect His creation. But the rite is not to perfect or complete the physical organisation. It is the physical means of aiding in arriving at moral perfection, continence and purity. The sign of the covenant is for this reason imprinted on the organ of sexual connection, the abuse of which is the source of all vice and uncleanness." It prefigures the circumcision of the heart, the excision of all carnal pleasures, passions, and propensities. Philo, and the author of the Kusari, speak in the same terms. The former says that the rite represents the necessity of retrenching sensual enjoyments, and of keeping in proper subjection all those lusts and passions which war against the soul. The latter (end of Book I.) impresses on the Jew, that by circumcision he may and must govern every improper desire; כי הוא אות שמה אלהים באבר התאוה הגוברת לגבור עליה Circumcision is an ever present symbol to the Jew, that to carry out his high mission he must begin by surrendering all sensuality, licentiousness, lasciviousness; it is the first step in the process

whereby that which we possess in common with the brute is eliminated, and man made a little lower than the angels; and it is related (מנחות מ"ג ב') that King David composed Psalm xii. in honour of a rite, whose mark being ever with him, constantly reminded him of the omnipresence of the Eternal, and kept him from sin.

It may, I think, be conceded that the blunting of the sexual desires which is produced by the removal of the foreskin, and the consequent diminished sensitiveness of the exposed and uncovered glans penis, acting through the many generations which have elapsed since Abraham, must have had the effect, in both sexes, indicated in the above quotation from Maimonides. The seal of the covenant which God has stamped into our flesh is—chastity. Hence the significance of the command to Abraham: "Walk thou before me, and be perfect," followed immediately by the injunction concerning circumcision.

It is not therefore surprising that, as was stated previously, the term "uncircumcised" should have been synonymous with barbarous, uncultivated, brutish, savage; with everything which lowered and degraded, or was despicable and contemptible. The term was often applied in derision to the surrounding nations of Palestine, to the Philistines especially. The books of Judges and Samuel are full of such references. The number of slain enemies was frequently ascertained by counting foreskins (1 Samuel xviii. 25—27), as later other nations counted heads or hands. But this practice seems to have been a borrowed, not a native one in Israel. Midrash Rabba (איכה) relates העמלקים (בצאת ישראל ממצרים) היו נוטלין מילותיהן של ישראל ומזרקן אותן כלפי מעלה:

III. Maimonides (מורה חלק ג' פ' מ"ט) makes further the following remarks on the subject of circumcision. "There is this further reason for the institution of the rite. It is absolutely necessary for the professors of the Jewish faith, the believers in the unity, that they should have some unmistakeable sign whereby to recognise each other; a sign of such a nature that no stranger can for any purpose impose himself on them as one of themselves. And this seal of the covenant is such that no man ought to impress it on himself or his children

but in an upright faith. Let it not be to him as a scratch of the leg, or a burn of the arm: but let it be unto him as a very difficult task, whereby it may be known that he performs it out of pure love. And it is known that great love and mutual support exist between men who all bear the same distinguishing mark, as a sign as it were between each other. More especially is this the case when that sign is the mark of the covenant which their common father bore. Therefore all who bear the sign of our ancestor Abraham, do so as a manifestation of their mutual belief in the one God, who promised to be his and his children's God."

Circumcision is not only a sign of the covenant between God and the children and Abraham, but it is a token of the bond of brotherhood and affection which binds the whole race together; בֵּינִי וּבֵינֵיכֶם. It serves to distinguish and discriminate the posterity of Abraham from all other nations; but it also indicates and ratifies the covenant of God with every member of the nation, who is thereby devoted to the worship of the one God, and for ever reminded of the purity and sanctity which He requires. It is clear from the text of the Bible in which the command concerning circumcision is given, that Abraham circumcised every male-child born to him. But the rite as a religious institution was transmitted to Isaac alone, to the exclusion of Ishmael (Gen. xvii. 21). "But my covenant will I establish with Isaac." And the birthright—with its duties—descended to Jacob to the exclusion of Esau. Among the children of Jacob it was already looked upon as a custom so absolutely essential, that they refused to give their sisters in marriage to one of the uncircumcised, and looked on the possibility of such an occurrence as a disgrace to be atoned for only by the blood of the offenders (Gen. xxxiv.). Every proselyte on his admission to the congregation of Israel, must have been circumcised before becoming a citizen of the commonwealth. Without the performance of the ceremony he could not partake of the sacrifice which commemorated the release of the nation from the spiritual and physical bondage of Egypt (Gen. xii. 43—48), nor be entitled to any political privileges. This was a necessary law in a state whose religion and whose political organisation were so intimately connected. For the same reason, a

Jew by birth, but who was not circumcised, had neither Church nor State privileges. (הכרת תכרת, בעוה"ז ובעוה"ב) Failing the father therefore, it becomes the duty of the Ecclesiastical authorities to circumcise every Jewish male child born within their Jurisdiction, nay even to compel the father to circumcise his child (רמב"ם הלכות מילה א"ב'—יורה דעה רס"א); should they neglect to do so, it is incumbent on every Jew to endeavour if possible to have the operation performed on such child. The father may, if he chooses, withdraw himself from the community, but he has no right to withdraw his child—the state, as represented by its executive, or by its members individually, steps in to prevent him. Lastly, should the child grow up uncircumcised, he is bound, under the penalty of excision just mentioned, to enter the Abrahamic covenant. קידושין כ"ט א':

As a social and political sign therefore, apart from religious reasons, it became necessary to circumcise the males of the nation when about to enter Canaan, after the exodus from Egypt. The rite had not been performed on those born in the wilderness. In connection with the ordination of circumcision the Almighty had promised Abraham that his children should inherit Palestine. Their late taskmasters had taunted them that God had redeemed them from slavery in order to destroy them in the desert (Ex. xxxii. 12). On the eve, however, of the fulfilment of the promise, on the very border of the promised land, they are reminded of the covenant with Abraham, and are called on to accomplish their part of the contract. For reasons hereafter stated, the operation could not be performed in the wilderness. On their fulfilment of the Abrahamic covenant it is announced to them: "This day have I removed from you the reproach of Egypt" (Joshua v. 9).

Besides the instance, above given, of the Shechemites adopting the rite, there are other instances on record. For the words in the book of Esther (viii. 17), "And many of the people of the land became Jews," the Septuagint gives "circumcised themselves and became Jews." When the king John Hyrcanus conquered Idumea (Josephus, *Antiq.*, B. 13, ch. ix., sect. 1), about the year 129 before the common era, he compelled the

inhabitants, as a condition of their being permitted to remain in the country, to be circumcised. The same was enforced by Aristobulus on conquering a large portion of Iturea and adding it to Judea (Joseph., *Antiq.*, B. 13, ch. xi., sect. 3). The Midrashim relate (בראשית רבה מ"ו—ילקוט רמז פ"ב) that Monobasus and Izates, sons of king Ptolemy, had themselves circumcised, being impelled thereto by sincere conviction of the truth of the Jewish faith.*

Aquila, the nephew of the emperor Hadrian, is a similar and celebrated instance (עבודה זרה י"א א', שמות רבה ל'). He is believed to be the same with Onkelos, the revered translator of the Pentateuch into Chaldaic. For another remarkable conversion and circumcision, see עבודה זרה י"ב. Conversions to Judaism must have been far from uncommon, since the Codex Justinianus (L. I., T. 9, 10) enacts that any surgeon circumcising a Roman citizen shall incur the penalty of death. Heliogabalus, accounted by historians one of the greatest monsters that ever ruled the empire, conceived the notion of building a temple in which all religions were to be combined on the basis of the worship of the sun, whose name he had taken from being his priest, and whom, according to Herodian, he designed to marry. This prince, in order more purely to serve his gods, and more fully to carry out his universal system of worship, had himself circumcised and abstained from swine's flesh (Basnage, *Taylor's Translation*, p. 532). Some writers assert that the emperor Antoninus was circumcised (ירושלמי מגילה פג). In the twelfth century a sect of Christians arose in Italy who called themselves "circumcisi," and performed circumcision and many other Jewish rites (see Schrokh's *Christliche Kirchengeschichte*, Theil XXIX., Seite 655, 656). In Jewish law, a person born of non-Jewish parents, who was circumcised and made a Jew in his infancy, may, without any infraction of the law, renounce the religion of which he was made a member, on

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* The Talmud never mentions Izates. Josephus, *Antiq.*, B. XX., chap. ii., sect. 1, says he was the son of Monobasus. For very interesting information on this subject, see Jost, *Geschichte der Israeliten*, B. II., page 78; also Grätz, Vol. III., pp. 309—312. For the presents made to the temple by king Monobasus and queen Helena, on the occasion of their becoming proselytes, see יומא ל"ז א'.

his arriving at years of discretion. (רמב״ם הלכות מלכים י׳; יורה דעה רס״ח ס״ק ז׳)

The occasions when the Jews as a nation spontaneously omitted or neglected the rite of circumcision are rare. Idolatry, bloodshed, perjury, Sabbath-breaking, and other crimes were, as scripture attests, but of too frequent occurrence; but there is no scriptural indication that the sign of the Abrahamic covenant was permitted to fall into disuse. Even in the time of Ezra and Nehemiah, when it was not uncommon for members of the community to marry non-Jewish wives, it is not even insinuated by the prophets who rebuked them, that they did not circumcise their sons. After the exodus from Egypt, however, none of the children born in the wilderness were circumcised. The reason given is, that the constant journeying for which they were obliged to be always prepared, not knowing when they would be called on to advance, was not favourable to the healing of the wound, and might have been dangerous to the child. The intense heat, which prevailed also, was another source of danger (לא נשבה להם רוח צפונית). No such valid reasons are to be found for the omission of the rite in the days of Elijah. It is related (ילקוט פ׳ בלק, רמז תשס״ו; ילקוט יהושע רמז ט״ו) that on the separation of the nation into two kingdoms, the kingdom of Ephraim prohibited the operation. The מדרש איכה, on the verse טומאתה בשוליה (Lam. i. 9), expresses the very doubtful supposition that the priests who ministered in the temple in the days of king Zedekiah, were all uncircumcised. Another instance is narrated in the book of Maccabees I., i. 16. But if the covenant in the flesh was seldom violated, the higher meaning of the rite was often forgotten, and such injunctions as "Circumcise yourselves to God, and remove the foreskins of your hearts," were of not unfrequent occurrence.

The various sects which have at various times arisen in Israel from the time of the building of the second temple, viz., Samaritans, Sadducees, Galileans, Karaites, etc., have all and always insisted on the rite as a fundamental one.

There were indeed instances when individuals thought proper to omit the performance of the ceremony on their children,

and these were overwhelmed with all the contempt which deservedly falls upon a renegade. Non-circumcised and non-Jew were synonymous and convertible terms. A Jew who did not circumcise his son was not permitted to remain in Palestine (Luzatto, *Gutachten*). Petronius, who lived in the time of Nero, says that such a Jew was driven forth to reside among the Greeks :—

> " Judæus . . . . . .
> Ni . . . ferro succiderit inguinis ovam,
> Exemptus populo, Grajam migrabit ad urbem."

His money was not accepted for congregational or charitable purposes, although that of a non-Jew was. (אורח חיים קנ"ד יורה דעה רנ"ד). And he was buried in a part set aside for malefactors (Luzzato, *Gutachten*).

Under the reign of Antiochus Epiphanes, as is narrated in the first book of the Maccabees, there arose in Israel evil minded men who seduced the people from their allegiance to their faith, and persuaded them to adopt the manners and religious customs of the Greeks. After the example of the latter they frequented and took part in the exercises of the gymnasium and the arena. "They mixed with the nations, and learned their ways;" and in their absurd endeavours to destroy their own intense individuality, their unconquerable national characteristics, merited and abundantly received the contempt of their astute masters. And further to resemble those whom they so servilely imitated, they artificially prolonged their foreskins, so as not to be known as Jews. They dreaded the satire which was nevertheless plentifully showered on them. Having lost self-respect, they excited the derision and the scorn of those whom they flattered. Horace is cheaply witty on the subject of the "Judæus Apella" (Sat. i. 5), and calls Jews "Curti" (Serm. xix. 70). The endeavour to eradicate all marks of their nationality was so common, that the great surgical authorities of the age devoted their skill to inventing and perfecting the means which would—in their opinion—obliterate all marks of circumcision. Celsus, who lived 20 years before the beginning of the common era, describes (Book vii., chap. 25) a plastic operation which he had found most successful for the purpose, and which was in every day use. Galen, who lived 150 years later, describes a bloodless

operation (Meth. Medend. Book xiv., chap. 16) which he found all sufficient. The Talmud discusses (יבמות ע"ב א') whether a person in whom the foreskin has spontaneously grown again after circumcision may eat from the תרומה. The spontaneous lengthening of the foreskin is also mentioned in ירושלמי (יבמות ח'). Finally it was forbidden to enter the gymnasia; (עבודה זרה י"ח ב') and it was declared that he who artificially eradicated the mark of the covenant had no share in the world to come. To eradicate the mark of the Abrahamic covenant was considered to be the lowest depth of moral turpitude; and the expression was used for any one whose infamy was of the deepest complexion. For instance, Achan, who stole and hid part of the condemned spoil (Joshua vii.), is said (סנהדרין מ"ד א') to have been guilty of משוך הערלה. The same is declared of Adam, as the consequence of his fall (סנהדרין ל"ח ב'). (See note, page 22).

Various conquerors of the race have taken advantage of the possibility of obliterating the mark of circumcision; and that which was at first practised by an enervated and sycophantic few, became a fearful means of tyranny in the hands of their Roman masters. See Rashi on שמשכום נכרים—יבמות ע"ב א' באונס בכרך ביתר. After the victory of Bar Cochba, many adults, in whom this had been effected, were circumcised a second time: and the law was made that whenever the mark of circumcision became obliterated, from whatever cause, the operation must be re-performed, and repeated as often as necessary. (יבמות ע"ב א').

It could not be expected that a practice so intimately connected as circumcision is with the very life of the nation, should have been permitted to continue without strenuous efforts for its suppression being made by those who wished to turn the Jews from the religion of their fathers. It is so much more easy for those who have the power, to suppress than to reason, to exterminate than to convince. The missionaries of most of the ancient and modern faiths of the world preached with a sword in one hand and a firebrand in the other: and if they could not eradicate a hostile religion they slew or expatriated its adherents. In addition it was reserved for the exponents of a newer civilisation and the votaries of another faith to invent

the refined cruelty of robbing parents of their children as the first step of the initiation of the latter into a religion of which those parents did not approve. The ancients endeavoured to root out the Jewish religion by attaching the penalty of death to the practice of its most characteristic rites, in the vain hope that with the extinction of the outward and visible signs the inward convictions which they betokened would perish. Chief among those signs were circumcision and the Sabbath, institutions that live and flourish amidst the wreck of the Empires which fruitlessly sought their destruction.

It is recorded that Pharaoh was the first King who decreed that circumcision should cease among the Jewish population, (עד שעמד פרעה ומנע מהם ברית מילה — פ״ר אליעזר כ״ט) His prohibition seems to have been brought about—as later among the Greeks—by the Jews having first sought to gain the favour of the dominant nation by imitating its customs. (See Kimchi on Joshua v. 1—3; also שמות רבה א׳ כשמת יוסף הפרו ברית המילה). Antiochus Epiphanes issued a similar decree, which continued in force till the Maccabean liberation (Maccab. I., i. 47). Martyrdoms were frequent. Two women, who had had their sons circumcised, were bound, the infants being tied to their mothers' breasts, dragged through the city, and cast over the wall (Maccab. II., vi. 7. See this chapter for other atrocities). A celebrated Rabbin declared that rather than cease to circumcise their children, the community ought to abstain from marriage altogether (חזקת הבתים ס׳). Hadrian also interdicted the rite. Its prohibition in this Emperor's reign was the cause of the rebellion of Bar Cochba. After the Emperor's death, the interdiction was rescinded at the entreaty of the Rabbins who were in Rome (מעילה י״ז). The decree was revoked on כ״ח אדר, and was the occasion of much rejoicing (ר״ה השנה י״ט א׳). The day was appointed as an annual holiday. See also for other instances מכילתא כי תשא ל״ז—ספרי ע״ט—גמרה שבת ק״ל א׳ ,תוספות על עבודה זרה י׳ ב׳ Laws in abundance were enacted against it (see Codex Justin., Lib. i. 9). Such a law, under the Emperor Constantius, was the cause of a most serious and extensive rebellion, in which much blood was shed. Persecutions on account of circum-

cision seem to have been common about the time of the Compilation of the Mishna, since that work contains directions concerning the concealing of the operating knife in times of danger. The history of the Holy (!) Inquisition in Spain shows many such chapters. Spite of every thing the rite was performed. Much ingenuity was displayed in announcing to co-religionists that the secret rite was about to be performed, such as lights being placed in the window as a private sign. The noise produced by grinding a mill (for the preparation of the drugs used in dressing the wound), indicated the same purpose, and probably served at the same time to drown the child's cries. (See שבת קל"ל א' סנהדרין ל"ב ב' ירושלמי כתובות א' ה'.)

IV. Origin and Progress.

To the Jew, who believes in the Divine Revelation and Command to Abraham with a faith which philosophy only establishes the more firmly, there is no difficulty in believing that circumcision was instituted by God as the outward and visible sign of the covenant. It has been argued, however, that the rite is of much older date than Abraham, and had its origin in circumstances and among spheres of thought which I will briefly record.

The writers who claim for circumcision a non-Abrahamic origin, do so chiefly on the authority of Herodotus (Lib. II. 36, 37, 104), who states that it obtained among the Egyptians. His words are "The Colchians and the Egyptians are the only people who have practised circumcision from the remotest antiquity (απ' αρχης); for the Phœnicians, and the Syrians in Palestine (Jews ?) confess that they have received it from the Egyptians. These are the only nations that are circumcised, and in this they seem to imitate the Egyptians; but I am not certain whether the Egyptians communicated the practice to the Ethiopians, or the Ethiopians to the Egyptians." Too much stress has been laid upon the literal interpretation of the words απ' αρχης "from the beginning." "That the historian only meant these words to convey the meaning of 'lost in remote antiquity,' is evident from his own expression, for he questions whether the Ethiopians learnt the rite from the

Egyptians, or the Egyptians from the Ethiopians. His words indicate the further doubt which was in his mind, whether the rite may not have originated with the Colchians; the result of his testimony being that he evidently knew nothing at all about the matter. Diodorus Siculus also relates that the Colchians, Syrians and Phœnicians practised circumcision, whence he concludes that these nations are of Egyptian origin. The attestation of these writers has misled several eminent authors, and induced them to ascribe the origin of circumcision to the Egyptians, as Celsus and Julian among the ancients, and Sir J. Marsham and Spencer among the moderns. The latter, in his valuable work, 'De Legibus Hebræorum,' gives the arguments on both sides, but inclines to the opinion that the rite arose among the Egyptians."

A modern writer (Kalisch) believes the origin of circumcision to be intimately connected with the worship of the creative powers of nature, symbolised and celebrated in the Phallic rites which were at a later period adopted by the Greeks; and that Abraham accepted it on his descent into Egypt. Abraham undoubtedly went into Egypt upwards of twenty years before any mention is made of circumcision, and that while there he became acquainted with the Egyptian system of religion, is presumable. Josephus (Bk. I. c. viii.) says, that by the indulgence of Pharaoh, Abraham had the opportunity of conversing with the most learned of the kingdom, and that he was in high repute among them for his knowledge. The account of Josephus, as to the main features of it, is confirmed by Melo and Nicolaus Damascenus, (see Shuckford's Connection, etc., Vol. II. pp. 34, 35). But the very circumstance of his knowledge of the religion of the Egyptians would have determined Abraham against the use of a rite peculiar to them. It is not probable that the founder of a new religion would commence by adopting the rites of a system which it was his object to upset, especially a rite which had in it nothing inviting. He could never have hoped to counteract the influence of idolatry by maintaining and perpetuating the ceremonies of a religion which it was his special mission to destroy. Abraham did not worship the powers of nature, but their author.

In like manner, had circumcision been an Egyptian custom,

it would never have been stamped into the Jewish religion by Moses. Be it always remembered that the aim and object, the key note, of most of the precepts of the Pentateuch was to obliterate the practice of Egyptian manners and customs from the liberated nation. The author of such injunctions as these: "After the doings of the land of Egypt wherein ye dwelt shall ye not do, ... neither shall ye walk in their ordinances" (Leviticus xviii. 3); "they shall not make any cuttings in their flesh" (Levit. xxi. 5); "ye shall not cut yourselves" (Deut. xiv. 1); and many others of a similar nature and tendency (especially Deut. xxiii. 1), would never for an instant have tolerated the retention of a memorial of Egyptian worship, a memorial that would have been most dangerous from its associations with a cult which it was the Lawgiver's endeavour to eradicate. It would moreover have been a most glaring absurdity for the Bible to have described circumcision as a token of God's covenant with Abraham and a mark of His peculiar people, had that rite at the time it was ordained, or the record of it written, been in use among the Egyptians or any other nation. That could not have been a particular sign which was of general application.

The arguments for the rite having been first practised by Abraham, and learnt from him by the Egyptians are, to my mind, conclusive. The Hittites, or Khitas, an important sept of the races which before or about the time of Abraham overran Egypt, and were in actual possession of it in the time of Joseph, did not practise circumcision so late as the time of Jacob (Gen. xxxiv. 2, 14). These Hittites held the chief rank among the Hyksos or Shepherd kings, a collection of all the nomadic hordes of Arabians and Syrians, the chief part of them being Canaanites, whom Abraham found already established in Palestine. During four centuries the princes of Lower Egypt, who formed two successive dynasties, the fourteenth and fifteenth, had for neighbours and probably for masters, those barbarous invaders, who so utterly devastated the country, that not a temple, built prior to that event, with perhaps one exception, remains to teach us what became of the ancient splendour of Egypt under their domination. It was before one of these Shepherd kings, called Apophis or Apepi, that Joseph was

brought; what more likely than that this race of Shepherds had adopted and brought with them to Egypt the rite of circumcision, which their leading tribe, the Hivites, had already adopted, and which the conditions of an eastern climate had taught them to be a useful one; or that they adopted the rite from Joseph, whom they recognised as inspired, who saved them from starvation during several years, and to whom in gratitude they gave the title of honour (Gen. xli. 45) "Sustainer of the world."

Origen, himself an Egyptian, tells us expressly that the practice was not general among the Egyptians, but was confined to the geometricians, astronomers, and diviners, and (at p. 495 of Part iv. of the Benedictine Edition of his works), says that no uncircumcised person could get access to the Egyptian sciences and sanctuaries. Pythagoras, was not initiated into the Egyptian mysteries till he had been circumcised (Clemens Alexand. I., 354). "The wise men of Egypt may have acquired the rite from Moses, who was brought up at the court of their king, was versed in all their mysteries, was a master of the arts they professed, and whose power they had felt and had reason to dread; or the residence among them of a circumcised people for several centuries will easily account for the practice among the Egyptians."

Further, Pharaoh's daughter, when the child Moses was brought to her in his ark of bulrushes, said "this is one of the Hebrew children." It is probable that she discovered this by the distinctive mark which he bore, and which distinguished him from Egyptian children. Rabbinical writers assert that one of the proofs of his identity which Joseph adduced to his brethren was that he bore the mark of circumcision in contradistinction to the Egyptians.

On the whole, there is no shadow of evidence to show that circumcision was more ancient among the Egyptians than among the Jews, or that its antiquity among the former approaches anything near the time of Abraham. The statement of Herodotus must be received with extreme caution. The Greeks ascribed everything that bore the mark of great antiquity to the Egyptians. Nor can the testimony of heathen writers be held in very high estimation, from their very imper-

fect knowledge of Jewish history. For many of their misrepresentations, see Josephus (Cont. Apion). Moreover, compare the clear account by Moses of the Abrahamic origin of the rite and its institution with the obscure hints and imperfect conjectures of Herodotus, who lived and wrote 1,000 years later. Herodotus only professes to give the account imparted to him by the Egyptian priesthood, and the garbled narrative of the latter is not entitled to higher consideration than the lucid statement of Moses. The Philistines in the reign of Saul, 700 years before Herodotus, did not circumcise, nor apparently did the Egyptians in the time of Ezekiel (Ezek. xxxii. 19, 21, 32), although Herodotus, who wrote but a century later, declares that they practised the rite from time immemorial (see also Jeremiah ix. 26).

The account of Tacitus is correct as far as it goes. Speaking of the Jews, he says, "genitalia circumcidere instituêre, ut diversitate noscantur." Strabo, (Lib. xvii.) says the Egyptians circumcise men and women, *like the Jews.*

Many of the nations of the world have adopted the rite of circumcision, none of them, however, professing such reasons for it as determine its performance by Israelites. Motives of cleanliness, or to remedy physical deformities, have no doubt brought it into use among many peoples and in many countries widely differing in religious culture and standards of civilisation. Descent from Ishmael or from the Keturidæ would explain its presence in many instances. In hot climates excision of the hypertrophied clitoris seems to have been necessitated by physical malformation, as mentioned by Arabian and Greek physicians, particularly by Paulus Ægineta, Aetius, Avicenna, Albacasis, etc. Circumcision is not once mentioned in the Koran, although the Arabs, being Ishmaelites, practised the rite ages before Mahomed. It is held by the Mahomedans in the highest respect, and regarded as an ancient divine institution. Mahomedan children are never circumcised till they can distinctly pronounce and understand the profession of their faith, or at any age between six and sixteen. Their tradition makes the prophet declare circumcision to be "Sonna," which expression comprehends such things, as not being absolutely necessary, are nevertheless

meritorious if performed, but do not entail punishment if neglected. Mahomed is stated by Arabian writers to have been born without a foreskin and without a navel string. The latter absurdity may be either the parent or the offspring of that of the Immaculate Conception.*

The Mahomedans cut off the foreskin by means of a knife or scissors and a pair of forceps, but do not retrovert its mucous layer (עור הפריעה). For very interesting information on the subject, see Schteinschneider über die Beschneidung der Araber und Muhammedaner.

For the following I am indebted to Rees' Encyclopædia.

The Persians circumcise at any age from 8 days to 10 years. Among the natives of Madagascar the foreskin is cut off at three several operations, *et consanguineorum æmulantissimus adsistantium præputium ingurgitat.* In the Maldive Islands the children are circumcised at 7 years of age. Herrera states that there was a kind of circumcision among the Mexicans, the foreskin being cut off with great ceremony as soon as possible after birth. The natives on the shores of the Maranon, in America, practised circumcision among the men and excision among the women. In Otaheite there was a modified form of circumcision (*Hawkesworth's Voyages*, Vol. II. page 241). The Copts, though Christians, still continued the practice; so also the Nubians, Arabians, and the nations of South Africa; the Abyssinians, Gallas, Agows, Gafats, and Gongas; the Hottentots likewise. The Abyssinians have a tradition that they were in the earliest times circumcised before they left their native country and settled in Tigré. (*Bruce's Travels*, Vol. III. p. 346). Halevy states that the Falashas circumcise both sexes on the seventh day of birth; and it has been stated that the rite was practised by the Aborigines of Australia.

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* According to Jewish tradition, the following persons never had foreskins; Adam, Seth, Noah, Shem, Melchizedek, Jacob, Joseph, Job, Moses, Baalam, Samuel, David, Jeremiah, Zerubbabel. It seems, however, that even as moral turpitude was symbolised by artificial prolongation of the foreskin משוך הערלה (see page 15) so the Rabbins used the expression נולד מהול "born circumcised" in reference to those personages, in the sense conveyed by the verse in Jeremiah (Ch. i. 5), "Before I formed thee in the belly I knew thee, and before thou camest forth from the womb I sanctified thee."

V. It is more than doubtful if ever women, as a rule, practised the rite of circumcision on their children. There exists no clear evidence of the fact. The cases recorded in the Talmud in which the grammatical construction of the narrative would indicate that women did circumcise their offspring, would all bear the explanation that they simply gave instructions that the operation should take place, but did not perform it with their own hands. That in times of persecution the strong religious feelings resident in the sex did prompt them, decrees to the contrary notwithstanding, to circumcise their children, appears from the circumstance that punishment was inflicted on them for so doing (Maccabees). Yet in one instance at least, related in תוספות על עבודה זרה י' ב' although the *father* circumcised his son, the *mother* is sent to Rome for punishment. Even the Biblical instance of Zipporah is explained away by the Talmud (עבודה זרה כ"ז א'), which argues that she only caused the rite to be performed. (See Tosephot on the same passage). The Talmud disputes the validity of the operation if performed by a woman; the result of the argument, however, being that, rather than omit the operation altogether, she may perform it (see ר"ף סוף פ"ר"א דמילה, רמב"ם הלכות מילה, יורה דעה ס' רס"ד); and such operation is valid, although according to the Talmud the obligation of circumcision rests on the father, but is not binding on the mother. (עבודה זרה כ"ז).

The attendance on the child after the operation was specially entrusted to women, probably skilled nurses, who were consulted also as to the state of the child's health and fitness for being submitted to it. Many observations on this subject, and on the manner of dressing the wound, are duly and dutifully quoted in the Talmud (שבת קל"ד א') by Abbai in the name of his foster-mother, the medical heroine of the Gemara. The cures which she recommends for various infantile complaints, though unknown and unsuited to modern therapeutics, were quite in accordance with the science of the time at which they were recommended.

Occasionally we find laymen occupying themselves with the performance of the rite, (שבת קל"ב ב' ר' יהודה הגוזר פר"שי שמל את התינוקות) but more usually when the operator is

mentioned, he is stated to have been a surgeon. There are many passages in the Talmud to this effect; for instance, עבודה זרה כ"ו ב', מנחות מ"ב א', also Josephus Antiq. xx. 4. Among the ten persons and things declared by the Gemara (סנהדרין י"ז ב') to be necessary and essential in every city, is the רופא surgeon, for the purpose, as explained by Rashi, of circumcising the children. The Uman אומן so frequently mentioned in the Talmud in connection with circumcision seems to have been, if not a surgeon, at least a person who performed minor surgical operations; he may have been the barber-surgeon of Talmudic times. (See Rashi on סנהדרין י"ז ב'). An instance of serious mischief occurring after the performance of the operation by an unskilled person is given (שבת קל"ה א'). Abraham is said to have circumcised himself (בראשית רבה).

The greatest possible care was taken and enjoined that no child should be circumcised unless it was in *perfect* health. רמב"ם ה' מילה א' י"ח, אין מלין אלא ילד שאין בו שום חולי It was minutely examined as to its circulation, respiration, digestion, and general strength (שבת קל"ז א'). Any hereditary tendency to the hæmorrhagic diathesis, or to congenital debility (יבמות ס"ד ב') was held sufficient to delay the operation indefinitely. Even the temperature and state of the weather were taken into account (יבמות ע"ב א'). In the emphatic language of Maimonides, "Danger to health or life abrogates all law; circumcision can be delayed, but a life once lost can never be restored."

It was permitted to perform the operation with any instrument, except the sharp edge of a reed, which was forbidden on account of the spiculæ (חולין ט"ז ב'). Flint knives were used by Zipporah and Joshua. As a rule, the use of iron for surgical purposes was held in disfavor by the Talmudists. Abbai recommends (יבמות ע"ו א') the use of a barley corn for distending and denuding the edges of a fistulous opening into the urethra. His foster-mother, before mentioned, advocates the same means as instrumental in operations for congenital occlusion of the anus (שבת קל"ד א'). A bone-knife for removing hyper-granulations from wounds is also recommended (חולין ע"ז א'). In all these instances a metal instrument for effecting the object

in view is stated to be particularly objectionable. Nevertheless, for circumcision steel seems to have been in common use, as appears from שבת ק"ל א'.

The intention of the operator was legislated for. His mind, at the time of the operation, had to be occupied with the idea that he was executing a divine command, impressing the seal of God's covenant with Abraham concerning the unity (מצות מילה לשמה); and for that reason it was forbidden to have a child circumcised by a Cuthean (עבודה זרה כ"ו ב' כ"ז א') Nor was the operator allowed to make his performance of the operation depend on payment. A person so mercenary was deemed unworthy the high privilege of being the medium of symbolising God's covenant; and to him, or to one who operated carelessly or negligently, were applied the words of Jeremiah (xlviii. 10). "Cursed be he who doeth the work of the Lord deceitfully; and cursed be he who withholdeth his knife from blood."

VI. It is somewhat doubtful when the supplemental operation of פריעה—tearing backwards the inner mucous lamella of the foreskin, was instituted. Different opinions are given in the Talmud and its commentators (יבמות ע"א ב') as to whether it was practised by Abraham; many of the Rabbins inclining to the belief that Joshua was the first who established it as a rite, when about to lead the Israelites into the promised land. Other writers place its institution so late as the time of the Maccabees. It is not practised by either the Karaites or the Mahomedans, the tradition of the latter being that it was not performed on their ancestor Ishmael. It is remarkable that in the many discussions in the Talmud concerning the Arabians and Gabnunim, nations which circumcised, the omission of revulsion by these is not mentioned; no less remarkable is it that the Gemara (שבת קל"ה א' Rashi and Tosephot) and even the later Rabbinical authorities, do not specifically insist on the פריעה on the admission of an adult proselyte previously circumcised, but simply on הטפת דם ברית "the blood of the covenant." (See also ספר ברכת שמים ליעב"ץ נחל ט', ספר יראים דף י"ט, עבודה זרה י' ב', מעשה של קטיעא בר שלום)

There is no doubt, however, that the revulsion of the mucous layer of the foreskin is an essentially constituent element of the rite of circumcision. It is so declared in the Talmud (שבת קל״ז ב׳) and it is clear that the object of the operation, namely, the complete denudation of the glans penis, could not be accomplished without it, and it is the means of preserving inviolate the external sign and pledge of the covenant. Among the Mahomedans it is absolutely impossible after a few years to say in any given case whether circumcision has been performed at all or not, for as פריעה is not practised, the soft elastic skin of the penis easily comes forward and re-covers the glans. (E. Kollin, *Die Beschneidung*, S. 20). To this day therefore the performance of פריעה is a distinct rite among the Jews, completely distinguishing them from even those nations of the world who practise circumcision. (See also Munk's translation of the Moreh, Vol. III. p. 418, who speaks of the difference in the rite as practised by the Jews and other nations. He quotes several authors on the subject).

VII. The Talmud (שבת קל״ג ב׳) decrees that immediately after the amputation of the foreskin, the operator shall, by means of his lips, apply suction to the wound, and cause the blood to flow; and this is ordained as a remedial measure, the omission of which, like neglecting the dressing of the raw surface, is declared to be fraught with danger to the child; and it is further ordained that the operator who is guilty of such omission, shall be deprived of his office. ודומיא דאספלנית וכמון, מה אספלנית וכמון? כי לא עביד סכנה הוא, אף ה״נ כי לא עביד סכנה הוא Suction was formerly applied to all wounds which were supposed to be poisoned; the instance of Queen Eleanor and King Edward, when the latter was wounded in Palestine, will recur to the reader of English history. But, as stated in a previous section, all wounds occasioned by iron instruments were regarded in Talmudic times as poisoned, and this probably accounts for the act of suction being prescribed as a remedy in circumcision. The reasons given in the Talmud for the act are not theological, but scientific—namely, the apprehended effects on the child of

its omission—and therefore ought to be considered from a scientific, not a theological point of view. It is then unquestionable that, viewed by the light of modern surgery, the sucking of the wound as a preventive or remedial measure, is utterly useless. The Talmud abounds with medical prescriptions; and the inapplicability of these to modern types of disease, has not escaped the notice of later Rabbinical writers, who have over and over again ordained, that no one shall have recourse to, or rely on such prescriptions. (See לקוטי מהרי"ל). These writers constantly remind their readers, that, in regard to matters medical and sanitary "circumstances have now changed" (עכשיו נשתנה הענין). Even in the case of circumcision, it was considered dangerous, at the time of the Doctors of the Talmud, to omit bathing the child in warm water, both immediately before and immediately after the operation, and also on the third day thereafter. (See שבת קלד ב', עירובין ס"ז ב', פסחים ס"ט א', בראשית רבה פ'; Nevertheless, the שלחן ערוך itself (אורח חיים שלא" ס"ק ט') declares that, although the omission of bathing was considered dangerous in those times, it is not so now, and that therefore it is not permitted to warm water on the Sabbath for the purpose. The very drugs and dressings ordered in the Talmud for applying to the wound are now no longer used. The same Talmudic authority (ר" פפא) who pronounced that the omission of suction would involve danger to the child, also opined that to perform an operation on a cloudy day, or when a hot south wind blows, would be a dangerous proceeding; יבמות ע"ב א' אמר ר' פפא הלכך יומא דעיבא ויומא דשותא לא מהלינן ולא מסכרינן ביה והאידנא דדשו ביה רבים שומר פתאים ה' and he looked upon the immunity which prevailed from his advice being disregarded, as the result of a special intervention of providence. And if experience be worth aught as weighed against theory, it may be mentioned that in Paris, Vienna, Presburg, Wurtemburg, Belgium, and other places, (see Salomon, *Beschn.* p. 61; *Orient. Litblt.*, 1845, p. 265), the abolition of the act of suction after circumcision, has not been found to produce any difference in the health of the child, or to retard the healing of the wound.

III. There is no reference in the Talmud to Elijah the Prophet in connection with the rite of circumcision. The following apologue is related, however, in the Pirké R. Eleazar: "During the reign of King Ahab and Jezebel his Queen, the children of Israel, in one of those moments of madness which sometimes seize a nation, resolved to discontinue the practice of a rite which reminded them too frequently and too forcibly of religious obligations which they would fain have forgotten. This formed the subject of the prophet's complaint, 'for the children of Israel have forsaken Thy covenant' (1 Kings xix. 10—14). By the powerful exhortation of Elijah, after the destruction of the prophets of Baal, the rite was re-established. And it was therefore ordained that on every occasion on which circumcision was performed, a special throne or chair should be placed for Elijah, and his example invoked." (The narrative is also quoted by the טור יורה דעה ס"רס"ה ילקוט יהושע רמז ה' וט"ו ורמז תשס"ו, זוהר לך לך דף צ"ג). Within this concrete conception lies hidden of course the true idea of the virtual, not actual, presence at the rite of him who declared, "I have been very jealous for the Lord God of Hosts;" of the continual force of his spirit, especially in that ordinance which indicates more forcibly than any other the priesthood of the Jewish race, the teachers of God's unity; "that His way may be known upon earth, His saving health among all nations."

It would hardly appear necessary to state explicitly, that the Rabbins who ordained this practice of placing a chair for Elijah (יורה דעה רס"ה) never had the remotest idea of an idolatrous invocation of the prophet. Such an accusation, which has, however, been made, involves the absurd supposition that they were ignorant of the very elements of a religion which teaches that it is equally idolatrous to pray to the most powerful archangel, as to the most abject worm (חולין מ' א'); a religion whose essential characteristic is that it scouts and abjures even the most indirect idea of a mediator or intercessor between the Creator and the creature. The charge may, and probably did, arise from a misunderstanding of the exigencies of an Eastern language, which knew no other way of impressing and enforcing the prophet's example, and inciting every Jew to emulate his

zeal, than by invoking his presence. In like manner the exclamation in the service: "This chair is dedicated to Elijah the prophet," simply means that the act for which the chair is placed is not merely a surgical operation, but is a ceremony of serious import, the embodiment of the most solemn considerations, a rite with which, as stated above, the name of the prophet is intimately connected; in the allegorical language of the Rabbins "if Elijah's memory be not invoked, he will not attend;" that is, the true spirit and intention of the rite must be present to the minds of those who perform and witness it, otherwise it will not fulfil the original purpose of its institution. The conditions and objects of the covenant in the aggregate were personified and typified under the figure of "The angel of the covenant," in the same sense as the characteristic qualities of a race, with its tendencies, aspirations, energies and mission were collectively represented as "The angel of the nation," in modern language, "the spirit of the people," and as the principle which pervades and animates the nations generally at any given period is called "The spirit of the time," or "The genius of the age." The title, "Angel of the Covenant," is a Biblical one; compare Malachi, iii. 1, with the same book, iv. 5. The introduction into the ritual of the sentences concerning Elijah is very modern, and by some congregations they were not accepted. I do not advocate their retention, but would simply defend those who formulated the ritual from the charge of idolatry.

IX. The person to whom is entrusted the duty of supporting the child during the operation is called the "Sandoc" which is the same as *σύντεκνος*, the Greek word employed by the Church to denote a god-father; in Hebrew, the בעל ברית (יורה דעה רס"ה ס"ק י"א בהגהת רמ"א); and the lady who carries the child to the door of the room in which it is to be circumcised is called the בעלת ברית (מהרי"ל). The function of the Sandoc is considered highly important. The Midrash (שוחר טוב, ובילקוט שמעוני ס' תשכ"ג) on Psalm xxxv. 10, "All my bones shall say, 'O Lord, who is like unto Thee!'" makes David say: "I praise Thee and perform Thy precepts

with all my limbs and organs; on my head I wear phylacteries (תפילין) which cause me to ponder on and proclaim Thy Unity," and after enumerating the various members of his body, and how they were devoted to God's service, "with my thighs I support children while they are being initiated into Thy covevant." So the commentator on the Targum of Jonathan, on the verse (Gen. l. 23) "the children also of Machir, the son of Manasseh, were brought up (Heb. 'born') upon Joseph's knees," translates "were circumcised on Joseph's knees." In the allegorical language of the Midrash, the Almighty is said to have acted as Sandoc to our father Abraham, that is, He supported and sustained him while he circumcised himself; and with like meaning, and on another occasion, the angel Gabriel (גבריאל = the power of God) is said to have acted in the same capacity. In Rabbinical writings the knees of the Sandoc are compared to the altar of Frankincense, *not* the altar on which blood-sacrifices were offered. The various spices which composed the incense were supposed to typify the faculties of the mind and the inclinations of the heart, the dedication of which to the service of God was symbolised under the rite of circumcision. It seems to have been formerly the custom that the Sandoc defrayed the expenses of the repast following the rite, or at least to have made a present to the child.

X. It is customary for the Mohel to read prayers publicly in the Synagogue on the morning of the day on which he operates; or at least to read aloud the song of Moses (Exod. xv.) in the morning service. The custom arose from a literal interpretation of the verse (Psalm cxlix. 6) "Let the high praises of God be in their mouth, and a two-edged sword in their hand."

XI. The custom of placing a drop of wine in the infant's mouth when the passage in the service "And I said unto thee when thou wast in thy blood, Live!" is recited, is variously accounted for. It is perhaps on account of the Talmudic expression (ברכות נ"א ב') "That the wine-cup which has been blessed, imparts a blessing;" wine, according to the Rabbins, symbolizing life. The commentators write that the passage men-

tioned is twice repeated, because it is intended to apply both to this and to a future state of existence—"Live in this world, Live in that which is to come."

XII. The child receives its name at the time it is initiated into the covenant. It was an ancient custom, of which there are many illustrations in the Bible, to give a new name to an individual on his accession to any great dignity, or consecration to any particular service. The name of Abraham, "A father of many nations" was conferred on our great ancestor on the occasion of the institution of circumcision (Gen. xvii. 5).

XIII. Most of the prayers said on the occasion of a circumcision are of very ancient origin. The benedictions before and after the rite are given in the Talmud (שבת קל"ז ב'). The prayer commencing "Preserve this child to his parents" is of much later date.

XIV. It is customary to either burn or bury the amputated foreskin. The former practice is founded on a passage in מדרש ילקוט, סוף לך לך, בשעה שמל א"א את ילידי ביתו וכ"ו עלה ריחן של הערלות לפני הקב"ה כקטורת סמים ובעולה שהיא כליל: The burying is founded on the same Midrash, רמז תשס"ו on the verse מי מנה עפר יעקב. It is enjoined in the זוהר לך לך דף צ"ה; also in the יורה דעה ס' רס"ה.

XV. It is ordained (יורה דעה רס"ה) that the operation be followed by a repast in order to testify the joy of the parents on being permitted by Providence to initiate their child into the Abrahamic covenant. "The precepts for the performance of which Israel have sacrificed their lives, they shall practise in happiness" (שבת קל' א'), and the verse of scripture (Psalm l. 5) "Gather my righteous ones together unto me, those who have made a covenant with me on the occasion of a sacrifice," has been made to indicate the appropriateness of the festive gathering.

XVI. I regret that is impossible to collect accurate statis-

tics on the subject of infantile circumcision. While there is no operation in surgery so regularly practised on infants of a tender age as circumcision, the unwritten records of those who, without being skilled witnesses, are nevertheless extensive observers, are most favourable to the innocuousness of the operation, and their testimony is amply corroborated by operators of the widest experience. Considering the many derangements, both local and constitutional, to which infants of eight days old are subject, it is perhaps no wonder that such derangements, terminating often in death, have been occasionally and erroneously attributed to the effects of circumcision, and that the *post hoc, ergo propter hoc* line of argument has been made to do vicarious duty. Most undoubtedly the pain of the operation is not equal to that occasioned by the barbarous custom of piercing children's ears, nor is the constitutional disturbance anything like that produced by vaccination; and there is no reason to suppose that circumcision is more painful or more dangerous than are those very innocent operations.

LAWS APPERTAINING TO THE RITE OF CIRCUMCISION.

I. על מי מוטלת המצוה. On whom the Duty of Circumcision devolves.

1. Circumcision is the greatest of the affirmative precepts of the Law, which makes it obligatory on every Jewish father to circumcise his son on the eighth day of his birth; and if from any cause whatever the father should voluntarily or involuntarily omit to have the operation performed on that day, he is still responsible for the due performance of the rite. 2. Should the father neglect to have his son circumcised, the Beth Din, if it be in their power, are bound to have it done; and every day which the father and Beth Din permit to elapse without having this operation performed on the child, they are guilty of transgressing the Divine Commandment. 3. Should they also neglect or be unable to perform this duty, the mother, relatives, and in fact, every Jew is bound to promote its fulfilment; failing such, the child is bound, when he grows up, to have himself circumcised, and every day that he permits to pass without having had this done he incurs the penalty of excision. 4. The father's consent must be obtained prior to circumcising his child, unless he shall have neglected the duty, and rendered it incumbent on the Beth Din or others to circumcise the child, when, according to Jewish law, it may be done even against the parent's will. 5. If it is at all possible for the father to perform the operation himself, he must do so. 6. The operator should be of irreproachable moral character. 7. The operation must be performed by an Israelite who believes that circumcision is a rite of Divine institution. 8. Having once appointed a person to operate, the appointment cannot be recalled; nevertheless, if a father, who is himself an operator, presents the performing of the rite to another person, thinking that he himself will not be able to officiate, and then

finds that he can do so, the father takes precedence. 9. The father of the child must stand next to the Mohel during the operation and the subsequent prayers, to show that he authorises the proceedings. Should it be impossible for the father to be present, the operation must not on that account be delayed. 10. The appointment of a Mohel is not vested in the mother. 11. Therefore where there is no father, the grandfather, or other nearest relative on the father's side, or the executor, must act in his place. 12. Should there be no such relatives, or should they fail to act, the duty devolves on the Beth Din. 13. A Mohel who makes a charge for his services deserves the gravest censure, and his conduct is utterly unworthy of his Jewish descent. Should he absolutely refuse to operate without remuneration, and it be not in the power of the Beth Din to compel him, his charge must be defrayed from the congregational funds.

II. מקום המילה. The Parts anatomically concerned.

1. For the purposes of this operation it is necessary to know the names and relations of parts, as follows: 2. The penis (אמה, אבר, גיד, ראש הגויה) ends in front in an enlargement, termed the glans (עטרה), which is slightly compressed above and below, and which presents at its summit a vertical fissure, the external orifice of the urinary duct (פי האמה). 3. The glans is somewhat conical; its upper aspect is larger than its lower, where it is connected with the orifice by a fold of skin, called the frænum (קשר עור הערלה). 4. The base of the glans, which is wider than the body of the penis, forms a rounded projecting border, named the corona glandis (החוט המקיף ראש הגיד). 5. Behind the corona is a constriction, called the *neck* (cervix). 6. All these structures are covered by and enclosed within the prepuce or foreskin (ערלה), which consists of two parts, the external layer of skin, or foreskin proper, and an inner thin skin, (עור הפריעה), which is in immediate contact with the glans. 7. This inner skin occasionally consists of two layers, (עור הפריעה כפולה).

III. כיצד מלין. Manner of Performing the Operation.

1. Gently pressing the skin of the penis backwards, between the first and second fingers of the *right* hand, grasp the prepuce with the forefinger and thumb of the *left* hand, so as to be certain of the exact spot where the glans terminates and the prepuce begins. 2. Still holding firmly with the finger and thumb of the left hand, slip the prepuce thus constricted into the cleft of a metal shield, so as to protect the glans, and, 3. with one rapid sweep of a sharp, clean knife, on the *upper* surface of the shield, sever the prepuce from the body. The shield must be placed obliquely to the plane of the body, in such a manner that more of the prepuce is removed from the upper than from the under portion of the penis; in other words, the frænum (see Chap. ii. Sect. 3) is to be avoided, or troublesome hæmorrhage may be the result. 4. Insert the sharpened points of the thumb nails within the edge of the inner layer of foreskin, the עור הפריעה, *taking special care not to include the lips of the urinary orifice*, and tear the skin backwards on the upper surface of the glans, towards each side. This skin must be torn backwards, right into the *neck*, so that the whole of the glans, including the corona, is completely and thoroughly uncovered in every portion. In this particular being efficiently observed consists the very essence of the operation. Should any particle of the skin remain adherent to the glans, it must be removed before the rite is completed. Should this skin be so tough as to be tearable only by an unjustifiable amount of violence, as in a grown-up child or an adult, it must be slit backwards with a fine pair of scissors, one blade of which is probe-pointed. 'Eye-scissors' are suitable for the purpose. In an adult, after slitting the skin backwards, it is well to carry the scisssors round the corona glandis, so as to remove the עור הפריעה altogether; the wound heals more easily, and no unsightly excrescences are left. 5. Blood must then be caused to flow from the wound by suction; taking a little wine in his mouth, let the Mohel draw the wounded part gently with his lips. The duties of personal cleanliness cannot be too strongly impressed on the Mohel, especially as regards his nails and mouth, which are more immediately concerned in this operation.

The act of suction is omitted in an adult or in a grown-up child. 6. The manner of dressing the wound is very material, the chief object to be held in view being to prevent the glans being retracted within the divided skin, in which case the object of the operation would be defeated. The best method is to surround the neck of the penis *behind* the glans with a small band of lint, about 5 inches long by ¾ of an inch wide, cut smooth at the edges, so that no loose threads adhere. This band is easily retained in its place by a narrow slip of cambric or fine linen twisted above it. Then cover the bared glans with a piece of lint, about 2½ inches square, and dress the child with napkins, etc. The child should be kept at perfect rest after the operation, so as to prevent the risk of hæmorrhage, and the napkins changed every six hours. If the narrow slip of linen fastening, mentioned above, be untwisted from 18 to 24 hours after the operation, the lint dressing will shortly fall off without further trouble. Should it continue to adhere more than 48 hours after the operation, a warm poultice of bread and water will hasten its removal. The dressing must on no account be roughly removed with the fingers. 7. *After* placing the shield on the portion to be cut off, and *before* cutting, the Mohel says the blessing, "Who hath commanded us concerning the Circumcision." 8. Immediately after the amputation, and before the עור הפריעה is torn backwards, the father of the child says the blessing, "Who hath commanded us to initiate our children into the Covenant of our father Abraham." 9. Should a child be circumcised, and the inner skin עור הפריעה not torn backwards, he is regarded as one uncircumcised. 10. A Mohel who omits to draw the blood from the wound by suction is to be debarred from again operating. 11. Should any portion of the foreskin, or of its inner layer the עור הפריעה remain, so that the larger portion of the glans, or its corona, in its length or breadth, is not entirely uncovered throughout, the child is as if uncircumcised, and the portions of skin remaining must be removed. 12. A small portion remaining, covering only a very small part of the length or circumference of the glans, and not being prolonged from the penis to the glans across the fossa, does not interfere with the efficiency of the operation. 13. Even should the operation take place on a

Sabbath or Holyday, that day being the eighth day of the child's birth, the portions of skin, mentioned in 11, must be removed at once, seeing that to leave them would invalidate the operation. 14. The removal mentioned in section 11, must be performed in the daytime, not at night. 15. It occasionally happens that the orifice of the prepuce is so wide that the glans projects partially through it, and when this prepuce is amputated the inner layer of skin, the עור הפריעה, is so far retracted as to make it appear that no tearing is necessary. It must, nevertheless, be torn backwards beyond the corona glandis. 16. As mentioned in Chap. II., the inner layer of skin (עור הפריעה) is sometimes double, and the Mohel having torn one only, leaves the child practically uncircumcised. The greatest care and circumspection must be taken that this does not occur: all hurry being avoided, the part must be minutely and deliberately examined, and the second skin removed. 17. On removing the prepuce, there is occasionally found a quantity of inspissated mucus, having the appearance of a skin. This must not be mistaken for the true עור הפריעה. 18. It must be strongly impressed on the Mohel that the עור הפריעה must be *torn* or divided backwards, not simply stretched open for the glans to project. Such an operation would leave the child practically uncircumcised. The risk of its occurrence is much enhanced when a not sufficient portion of the prepuce has been removed (see Sect. 24 of this chap.). 19. It sometimes occurs in a child who has been properly circumcised and whose skin is more than usually tender and elastic, or who is unusually fat, that in course of time the skin of the penis becomes flaccid, or the penis retracts, and the child appears as if it had never been circumcised. Under these circumstances, if, when examined during an erection, a third part of the glans is visible, a further operation need not take place, except for the sake of appearance. Competent and trustworthy testimony must, however, be produced, to prove that the child was originally properly and efficiently circumcised. A secondary operation for appearance's sake is not to be permitted under the circumstances detailed in this section, should leprosy have made its appearance in the prolapsing skin. 20. Nevertheless, for appearance's sake the flaccid skin must be pushed back till the glans is completely

uncovered, and retained in this position for a considerable time by means of a slight bandage or adhesive plaister. 21. But under any circumstances, even on the production of the strongest evidence that the child was properly circumcised, if, during an erection, a third part of the glans is not uncovered, the operation must be repeated, so that the glans and its corona be thoroughly uncovered. 22. In order to avoid any dispute in the matter, it is well that several Mohelim, or other competent persons, be present at every operation, that they may, if necessary, testify to its thoroughness. 23. No part of the human body is subject to so many varieties and irregularities as the penis and foreskin; it is, therefore, proper that the Mohel examine the child a day or two before the circumcision, to see with what he will have to deal; at the same time to ascertain if the child's health will permit it to be operated upon. 24. Many of the doubtful cases mentioned in this chapter arise from the fact that, when the operation was performed, the penis and prepuce were so small, or so sunken in the body of the child, that the dressings applied after the operation could not possibly be kept in their place, and the shrunken penis permitted the skin to close over it. The operation on a child whose penis is so small or so sunken (נשמט האבר), ought to be delayed till the parts are more fully developed. 25. It is permissible to perform the operation of circumcision under chloroform or other anæsthetic, should its use be demanded in any special case by medical authority. Its administration must, of course, be intrusted to competent hands.

IV. נולד מהול Of Children in whom the Prepuce is Deficient from Birth.

1. The congenital absence of the entire prepuce is a circumstance so rare, that competent authorities of the largest experience deny its occurrence. In the most of, or perhaps more correctly in all, the so called cases, it will be found that though more or less of the extremity of the prepuce is wanting, the glans, including the corona, is never entirely uncovered, but that a portion of skin is prolonged from the penis across the fossa, and is attached, firmly or otherwise, to the glans. 2. In

all suspected cases of congenital absence of the prepuce, the Mohel must carefully examine, in a good light, and without using any probe, etc., whether or not the glans is covered by a thin skin or rudimentary prepuce; or by a prolongation of skin which is firmly attached to the glans and seemingly incorporated with its substance; or whether as stated above, the corona glandis (היקף העטרה) is partially covered at one spot by a fragment of skin: all of which probabilities may escape a cursory examination. 3. Should such portion of skin be found, as it will almost certainly be, it must be removed, with the usual ceremony, even on Sabbath, should it be the eighth day, and the child's health permit. 4. Should there be any doubt, owing to the smallness or undeveloped state of the parts, of the existence of a partial foreskin, it is well to wait till the child is older and to re-examine him carefully; this is most important, for should this fragmentary prepuce not be removed, the child is regarded, to all intents and purposes, as uncircumcised. 5. Should however there be no doubt whatever, after the most minute and circumstantial examination by competent persons, that the prepuce is absolutely and entirely wanting, and that the corona glandis (היקף העטרה) is completely uncovered throughout, then the operation called הטפת דם ברית "the shedding of the blood of the Covenant," is to be performed. This consists in puncturing, with a knife, a needle, or even the sharpened thumb nail, the skin of the glans, and allowing a drop of blood to exude. 6. The usual blessings said at a circumcision are not to be pronounced on the occasion of this operation, but the prayer קים את הילד הזה "Our God, who art the God of our ancestors! preserve this child," etc., is to be said. 7. The "shedding of the blood of the Covenant" must not be performed on a Sabbath or Holyday, nor on the second day of the Holyday, even should such day be the eighth day from the birth. 8. Should this operation of "the blood of the Covenant" have been performed, and on the growth of the child it be found, during an erection of the penis, that the corona glandis (עטרה) is even partially covered by a fragment of skin, such portion must then, notwithstanding the previous operation, be removed.

V. זמן המילה The time at which circumcision must be performed.

1. Circumcision must not be performed till the sun has risen on the eighth day of the child's birth, the day of birth being reckoned the first; if it be performed after the rising of the morning star, the operation is valid; and it may be performed at any time of the day up till twilight, but not at night. 2. Scripture relates that when summoned to sacrifice his only son, our father Abraham "rose up early in the morning," to show the readiness with which he complied with God's commands; a zealous performance of the precepts therefore enjoins that circumcision take place as early in the day as possible, immediately after the reading of the Shemang and the morning prayer. (For the hour at which circumcision takes place on Holydays, etc., see Chap. vi. Sect. 18 et seq.) 3. Even a circumcision which does not take place on the eighth day, must be performed as early in the morning as possible. 4. Should the Mohel transgress and circumcise by night, he must on the following day—not being a Sabbath or Holyday—shed the blood of the Covenant, the child's health permitting. (See Chap. iv. Sect. 5.) 5. Should the child have been circumcised before being eight days old, either through ignorance or mistake as to the day of its birth, or because some malformation necessitated the removal of the foreskin by surgical operation, the ceremony called "shedding the blood of the Covenant," must be performed on the eighth day should the child's health permit; if not, as soon after as possible: a surgical operation may have left fragments of skin which must be removed on the eighth day of birth, to render the Jewish rite complete and valid. 6. A child not in health must not be circumcised: the operation must be deferred till seven complete days after his cure is accomplished: this is especially the case should the illness have produced feverishness and affected his general system; but after a trifling or local illness, the operation is to be performed as soon as he is well without waiting seven days. Severe ophthalmic disease is to be considered as necessitating such delay. 7. A child whose colour is unnatural, such as being generally or partially green or yellow (icterus neonatorum), or blue (cyanosis), or red (general erythema), or pallid (anæmia),

must not be circumcised. These colours are indications that its circulatory, respiratory, hepatic or digestive systems are not in order, that it is suffering from disease of the general system, or that it is insufficiently nourished. 8. Should the child be afflicted with leprosy on the prepuce only, the circumcision must take place in its due season, even on Sabbath or Holyday. 9. In all circumstances where anything abnormal is observed, even a few spots on the lower part of the body, medical advice should be solicited and acted upon most implicitly before the operation is undertaken. 10. It is therefore the duty of the Mohel to visit the child a day or two before the operation, not only for the purpose, as before mentioned, of observing any malformation or irregularity in the parts more immediately implicated, but to make personal and minute inquiry as to the period of gestation at which the child was born; its perfect development, as shown by the state of its nails and hair; its powers of suction and digestion; the state of its bowels; whether it sleeps or not; and its general appearance and health. When any doubt exists, medical opinion must be taken. These inquiries involve a grave responsibility; the operation can be deferred till it may be safely undertaken, but a life once sacrificed can never be restored. 11. A Mohel whose conscience tells him that a child has died in consequence of his neglect must never again operate. 12. A mother who has lost two children from the unquestionable effects of circumcision, must not have her next sons circumcised till they are older and better able to undergo the operation. Should two mothers, being sisters, each lose a son from the undoubted effects of circumcision, the other sisters must not have their sons circumcised at the eighth day, but must wait till they are older and stronger. 13. Should the circumcision of a first-born son be deferred till the thirty-first day of his birth, the circumcision takes place before the ceremony of "redeeming the first-born;" should the circumcision be deferred still later, the ceremony of "redeeming" takes place, nevertheless, on the thirty-first day.

VI. מילה בשבת, ימים טובים, ותעניתים. Circumcision on Sabbaths, Festivals, and Fast Days.

1. Circumcision must take place in its due season, that is on the eighth day, even should that day be a Sabbath or Holy-

day. 2. Circumcision *not* being on the eighth day, must not take place on Sabbaths or Holydays—not even on the second days of the latter. Should there be a doubt as to whether the second day of a Festival is the eighth or ninth day of birth, as more fully explained in Chap. vii., the ecclesiastical authorities must be consulted whether the operation shall be performed on that day. 3. Should the operation take place on Sabbath, and the Mohel, having concluded the operation, find that there remain portions of skin, whose presence would invalidate the circumcision (see Chap. iii. Sect. 11), he must at once remove them. 4. For a circumcision on a Sabbath or Festival, the Mohel must make all his preparations, such as getting his instruments and dressings in order, and taking or sending them to the house in which the circumcision takes place, on the week-day previous. 5. Unless while actually operating, he may not even touch his instruments on Sabbaths or Holydays: after the operation he may deposit them in a place of safety in the same premises, but may not carry them abroad. 6. Should the prohibitions in Sect. 4 not have been attended to, the circumcision must be deferred till the week-day immediately succeeding, as it is not permitted to ask a non-Jew to make any preparation of instruments, dressings, etc., on the Sabbath. 7. Should a circumcision on the eighth day take place on one of the Festivals חוץ לתחום שבת at a distance beyond a Sabbath day's journey—2,000 paces from the last house in the town—and the Mohel have forgotten to have the instruments and dressings taken to the house where the circumcision is to be performed on the week-day previous, he is permitted to request a non-Jew to bring them on such Festival, but not on a Sabbath Day. 8. In fine, whatever is forbidden for a Jew to do on Sabbaths or Holydays on account of its being a prohibited work, is also forbidden him to request a non-Jew to do, even for a circumcision: therefore should the Mohel have forgotten to prepare the dressings, plaisters, astringents or other applications before the Sabbath or Holyday, or having prepared them, loses them, the operation must be deferred till a week-day: for the same reason, should the child require a warm bath *before* the operation, such bath must not be prepared on Sabbath; the operation must be delayed. 9. But *after* the

operation, should the dressings have fallen off, or should a medical man order the child a warm bath, the bath must be prepared or the dressings got ready and applied at once; seeing that there might be danger to the child's life or health were they neglected. 10. A person who has never circumcised, or one who has never performed the פריעה (tearing backwards the under layer of skin after the prepuce is removed) may not do so for the first time on Sabbath. 11. In some places it is customary for two Mohelim to assist in performing one circumcision on Sabbath, one of them cutting off the foreskin, the other retroverting the under skin; this custom ought to be abolished. 12. A child brought into the world by the Cæsarian section; a child whose sex is doubtful (hermaphrodite); a child with two foreskins;* either of these cases must not be circumcised on a Sabbath or Festival. 13. The son of a Jew who has changed his religion, born to him by a Jewess who remains in her faith, or *vice versâ*, is to be circumcised on Sabbath, that being the eighth day of its birth: but should both parents have been converted from, and have ceased to believe in, Judaism, the child must not be circumcised on Sabbath. 14. The son of a Jew and a non-Jewess, must not be circumcised on Sabbath, even should the mother become a Jewess between the birth of the child and the eighth day (see also Chap. xi. Sect. 2). 15. The son of a Jewess and a non-Israelite may be circumcised on Sabbath, that being the eighth day. 16. A ממזר —that is, a child born of prohibited connections (see Leviticus xviii. 6—18 inclusive, and ver. 20), may be circumcised on Sabbath, that being the eighth day. 17. A child born in the seventh or eighth month of gestation, if he is perfectly developed and pronounced by medical authority fit for the operation, may be circumcised on Sabbath, that being the eighth day. 18. On New Year ראש השנה circumcision takes place after morning service, immediately before blowing the Shofar. 19. On the Day of Atonement circumcision takes place after the morning service and the reading of the Law. (See also Chap. viii., Sects. 14, 15, and 16.) 20. On Purim, the circumcision takes place immediately before the reading of the Book of Esther in the morning service. 21. On the ninth day

* The author has seen a person with two penes.

of Ab, circumcision takes place after the reading of the קינות Lamentations. (See also Chap. viii., Sects. 14, 15, and 16, for Circumcisions on Fast Days).

VII. נולד בין השמשות. A Child Born during Twilight.

1. The period of circumcision on a child born during twilight, that debatable portion of time belonging to either day or night, or to both, is subject to special regulations. These regutions are necessary, first, that the precept which enjoins the rite on the *eighth* day may be fulfilled; and secondly, that in the doubt which pertains to all these cases, the Sabbath or Holyday be not needlessly profaned. 2. In Europe the duration of twilight is taken to be the fifteen minutes immediately preceding the appearance of three stars of moderate magnitude. 3. A child born during the twilight of a week day is to be circumcised on the *ninth* day, provided such ninth day is not a Sabbath or Festival. Should it be a Sabbath or Festival, the circumcision takes place on the week day immediately succeeding: *e.g.*, if the birth take place during twilight on Sunday evening, the circumcision takes place on the Monday week following, provided it is not a Holyday. 4. But if a child is born during the twilight on *Friday* evening, the circumcision does not take place till the tenth day, that is the Sunday week following, it not being a Holyday. 5. Should such ninth or tenth day, under Sections 3 and 4, be the first or second days of the Holydays, the circumcision takes place on the week day immediately thereafter. 6. A Sabbath or Holyday intervening, may, under these circumstances, cause the circumcision to be delayed till the eleventh or twelfth day. For example, supposing the Feast of Tabernacles to fall on Thursday and Friday, a child born during the twilight on Wednesday evening, the eve of the festival, would not be circumcised till the following Sunday week, the twelfth day of its birth. 7. It may possibly happen in protracted labours that the child's head is born while it is yet day, and its body during the twilight. It is usual to reckon from the birth of the head; but in all cases of doubt arising from the very perplexing question of "born during

twilight," the ecclesiastical authorities must be consulted as to the day to be fixed for the circumcision.

VIII. דיני ברכות המילה. The Blessings and Prayers pertaining to the Rite of Circumcision.

1. No blessings or prayers are to be said on the occasion of "shedding the blood of the Covenant" (Chap. iv. Sect. 5; Chap. v. Sect. 4), nor at the circumcision of a child of doubtful sex (hermaphrodite); the prayer, however, commencing "קים את הילד" may be said. 2. Should the Mohel have to remove such portions of skin as, being allowed to remain, would invalidate the rite (Chap. iii. Sec. 11.), all the blessings and prayers, except קים את הילד must be said. 3. The benedictions are not to be said in doubtful cases; therefore, should there be found in a grown-up child portions of skin whose presence invalidates the rite, and it be uncertain whether he was not originally circumcised properly, and these portions of skin grew afterwards (Chap. iii. Sect. 19), no blessings or prayers are to be said on their removal. 4. Should the foreskin be wanting, and the glans covered only by a thin skin (Chap. iv. Sect. 2), on its removal the blessings and prayers are to be said. 5. The Mohel should wash his hands and mouth before repeating the blessings which follow the circumcision; or he may delegate the saying of them to another. 6. For the time of repeating the benedictions at a circumcision see Chap. iii., Sects. 7 and 8. 7. Should the father of the child not be present at the circumcision, the grandfather, or in his absence, he who supports the child during the operation, says the blessing להכניסו. 8. Should the father of the child be himself the Mohel, he says both blessings immediately before operating; first, "Who hath commanded us concerning circumcision," and then, "Who hath commanded us to initiate our children into the Abrahamic Covenant;" and he must be careful to repeat them in this order, for should he say the second one first, he may not subsequently say "Who hath commanded us concerning the circumcision." 9. Should the individual circumcised be above thirteen years of age, he himself says the blessing in this form, "Blessed,

etc., who hast commanded us to be initiated into the Abrahamic Covenant," לְהַכְנִיס בבריתו וכ'ו. 10. All who are present at a circumcision must stand during the operation, excepting him who holds the child. 11. A ממזר (see Chap. vi. Sect. 16) is not to be circumcised in the Synagogue. All the blessings and prayers are to be said except קיים את הילד, "Preserve this child," nor do the bystanders say כשם שנכנס לברית; so that all present may be warned against the infringement of the Biblical precept, לא יבא ממזר בקהל ה" (Deuteron. xxiii. 2). Rabbi Jacob Molin (מהרי"ל) writes that for the same reason the name given to such a child should be בידור, being the first words of the second portion of the 20th verse of the thirty-second chapter of Deuteronomy, כי דור תהפוכות המה, "For they are a very froward generation." 12. At the circumcision of the son of an unmarried Jewish girl, the father being a Jew, but not within the prohibited connections (Leviticus xviii. 6-18 inclusive, and ver. 20), all the usual benedictions and prayers are to be said. For the prayers on the occasion of the circumcision of the child of a Jewess and a non-Jew, see foot-note, page xiii.; the circumcision of the son of a Jew and a non-Jewess is subject to Chap. xi. Sect. 2. 13. Should the mother, being a Jewess, refuse to declare who the father of the child is (which child is then said to be a שתוקי); or should a child have been found in the Jewish quarter, there being reason to believe that he is a Jewish child (אסופי), such children on being circumcised are to be named בן אברהם אבינו, "the son of our Father Abraham;" the consent of the Ecclesiastical authorities being first obtained. 14. On the various Fast-days (except Yom Kippur) the cup of wine used for the blessing is to be given to children, who are not required to fast. On Yom Kippur a small portion of the wine is to be given by means of the finger to the child circumcised only. 15. Should a circumcision occur on Yom Kippur, or the fast of Ab, at the house where the birth took place, and the mother, by medical order, not be permitted to fast, the blessings should be said in her hearing, and the cup of wine presented to her to taste. 16. On all fast days the act of "suction" (see Chap. iii. Sect. 5) is to be performed with wine taken into the mouth, except on Yom Kippur, when

it must be performed without. 17. Should there be more than one child of the same parents to circumcise at the same time, the blessing, "Who hath commanded us concerning circumcision," is to be said before the circumcision of each, as is also the blessing להכניסו by the father; but the prayers after the operation are to be said only after the last child is circumcised. 18. Should there be two children to circumcise in succession, one being eight days old and the other older, the younger takes precedence. 19. But should there be two children of the same age, but of different parents, to circumcise in succession, lots must be cast to decide which shall be circumcised first; or otherwise, precedence is given to the child brought in first. 20. If at all possible, circumcision ought to take place in the presence of ten males above the age of thirteen years; but it must not be delayed failing that number. 21. It is customary to place a chair, called "Elijah the Prophet's Chair" next to that on which the person sits who holds the child during the operation. 22. After the circumcision the prayer commencing עלינו לשבח is to be said, and Kaddish. 23. In some of those congregations in which the circumcision takes place in Synagogue, it is customary for the persons present to retain their תפילין till after the operation. In some congregations Psalm vi., in others Psalm xii., is said after the circumcision. 24. It is the invariable and praiseworthy custom to prepare a repast to be partaken of after the circumcision by those present at the ceremony. 25. It is permitted to eat meat and drink wine at the repast following a circumcision which takes place between the Fast of Tammuz and the eighth day of Ab, but by not more than ten males, who were present at the operation.

IX. תינוק שמת בלא מילה. A Child Dying before being Circumcised.

1. Should a child die before being circumcised, the foreskin is to be severed just before burial, by means of a knife, a sharp stone, a piece of glass, or other cutting material; but not necessarily by a Mohel. Of course there is no פריעה to be made. A name is to be given to him. 2. Should a child above the age of

thirty days die, without being circumcised, on the first day of a Festival, and be buried on the second day of the Festival, the posthumous circumcision is to be performed by an Israelite.

X. בעל ברית או מוהל או סנדק שהוא אונן או אבל. The Father of a Child to be Circumcised, or the Mohel, or he who Supports the Child during the Operation סנדק, either of whom is אונן about to Bury his Dead, or who is אבל observing the Week of Mourning for a Deceased Relative.

1. Should the Mohel be אונן (about to bury his dead), and it be impossible to procure the services of another Mohel; if the funeral can take place sufficiently early for the circumcision to be performed while it is yet day, he may operate in the usual manner after the funeral. 2. But should this be impossible, he must operate before the funeral, saying no blessing before circumcising, and the prayers after the operation being said by another. 3. Should the father of the child be אונן (about to bury his dead), and it be impossible for the funeral to take place sufficiently early in the day, the person who holds the child, but not the father, says the blessing להכניסו. 4. It is not permitted to engage the services of a Mohel who is observing the week of mourning if another equally experienced Mohel can be procured. 5. Should no other Mohel be obtainable, the Mohel who is a mourner, having read the morning prayers in his own house, may proceed to the house where the circumcision is to take place and operate; but he may not partake of the customary repast on the occasion. 6. Whenever it is permitted to a Mohel to operate, he is permitted to prepare his thumb nails for the פריעה (see Chap. iii., Sect. 4), except, of course, on Sabbaths or Holydays. (See Chap. vi., Sects. 4 and 6). 7. But a Mohel circumcising during his week of mourning may not change his clothes for the occasion. 8. The law for הסנדק him who is to support the child during the operation is, that after the third day of his mourning he may, having read the morning prayers at his own house, proceed to the house where the circumcision is to take place, and fulfil his special function; but he must neither

change his clothes nor partake of the repast after the circumcision. 9. Should the father of the child be a mourner, and the circumcision and subsequent repast take place at his house, he is permitted to partake of such repast, provided there be no music or other rejoicing.

XI. מילת גרים. The Circumcision of Proselytes to the Jewish Faith.

1. The reception of a Proselyte into the faith of Israel, and his circumcision, must take place in the presence of three of the constituted Ecclesiastical authorities, and only with their permission. 2. The genealogy of a child, one of whose parents is not of the Jewish faith, is reckoned through the mother. The son therefore of a Jewish father and a non-Jewish mother, is a non-Jew by birth, and can only be received into the Abrahamic Covenant in the manner prescribed for the admission of Proselytes. 3. The blessings and prayers to be said on the occasion of the circumcision of a Proselyte, will be found at page xviii. of this book. 4. Should the prepuce be congenitally wanting, or should it have been removed by surgical operation or by accident, the "Shedding of the Blood of the Covenant" must be performed (see Chap. iv., Sect. 5), but no blessing said previously. 5. The Circumcision, or the "Shedding of the Blood of the Covenant," must take place by day: neither of these operations may take place on a Sabbath or Festival. 6. The parts must be covered while the blessings and prayers before and after the circumcision are being said. 7. The פריעה may be made with scissors. (See Chap. iii., Sect. 4.)

XII. רפואת המילה. Remedial Agents.

I do not think it advisable in this place to give a list of the various astringents which, in skilled hands, might be employed for arresting the bleeding which occasionally, though very rarely, follows the operation of circumcision. Such a list would probably have the effect of confusing the person on whom may devolve the duty of using it; and, by flying fear-stricken from one remedy to the other, defeat the serious

object he has in view. Should either of the astringents I give be at hand, let it be instantly applied: they are, the common tincture of steel of the shops, or alum. A piece of lint dipped in the first, or in a saturated solution of the second, is to be applied round the glans, so as to come in contact with the raw edge of the retracted skin, and retained there firmly, but gently, by the fingers, for the space of ten minutes, without being removed. Should the hæmorrhage still proceed, no further delay must be made, but the nearest surgeon sent for the same means being persevered in till his arrival. There are some children (hæmorrhagic diathesis) in whom the slightest scratch produces profuse and dangerous bleeding: the Mohel must therefore be careful not to waste precious time in futile, because unskilful, attempts to do that which may tax the experience and talent of even an eminent surgeon.

XIII. It is proper here to record Section 41 of the Laws and Regulations issued by the chief Rabbi, the Rev. Dr. Adler, for the guidance of the Synagogues of the British Empire:—
"Permission for performing the operation of circumcision shall be granted to such persons only as are of unblemished character, and have subjected themselves, with respect to their skill in operating, to the examination of a competent authority; and with regard to their knowledge of the ritual part of the art, to that of the Board of Ecclesiastical Administration, whose consent they must, moreover, have obtained in writing."

health; and what we have left, be for a blessing; as it is written, "He set it before them, and they did eat and left *thereof*, according to the word of the Lord." Blessed are ye of the Lord who made heaven and earth. Blessed is the man who trusteth in the Lord; for the Lord will be his protection. "The Lord will give strength to His people: the Lord will *bless His people* with peace."

Blessed art Thou, O Lord, our God! King of the Universe, who createst the fruit of the vine.

Grace after Drinking Wine.

Blessed art Thou, O Lord, our God! King of the Universe! for the vine, and the fruit of the vine, and for the increase of the field, and for that desirable, good, and ample land, which Thou wast pleased to cause our ancestors to inherit; to eat the fruit thereof, and be satisfied with its goodness. Have compassion, we beseech Thee, O Lord, our God! on us, and on Thy people Israel; on Jerusalem, Thy city; on Zion, the tabernacle of Thy glory: on Thine altar, and on Thy temple! O build the holy city of Jerusalem speedily in our days, and lead us quickly thereto; cause us to rejoice therein, and be satisfied with its goodness; and to bless Thee for it, in sanctity and purity. (*On the Sabbath, say:* And be pleased to grant us rest on this Sabbath-day.) (*On the Feast of the New Moon, say:* And remember us for good, on this first day of the month.) For Thou, O Lord! art good and beneficent to all. Blessed art Thou, O Lord! for the land and for the fruit of the vine.

וּמַה שֶּׁשָּׂתִינוּ יִהְיֶה לִרְפוּאָה · וּמַה שֶּׁהוֹתַרְנוּ יִהְיֶה לִבְרָכָה ׃
בְּרִכְתִיב · וַיִּתֵּן לִפְנֵיהֶם · וַיֹּאכְלוּ וַיּוֹתִירוּ כִּדְבַר יְיָ ׃ בְּרוּכִים
אַתֶּם לַייָ · עֹשֵׂה שָׁמַיִם וָאָרֶץ ׃ בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח
בַּייָ · וְהָיָה יְיָ מִבְטַחוֹ ׃ יְיָ עֹז לְעַמּוֹ יִתֵּן · יְיָ יְבָרֵךְ אֶת עַמּוֹ
בַּשָּׁלוֹם ׃

סַבְרִי מָרָנָן · בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · בּוֹרֵא
פְּרִי הַגָּפֶן ׃

ברכה אחרונה על היין ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · עַל הַגֶּפֶן · וְעַל פְּרִי
הַגָּפֶן · וְעַל תְּנוּבַת הַשָּׂדֶה · וְעַל אֶרֶץ חֶמְדָּה טוֹבָה
וּרְחָבָה · שֶׁרָצִיתָ וְהִנְחַלְתָּ לַאֲבוֹתֵינוּ לֶאֱכוֹל מִפִּרְיָהּ
וְלִשְׂבּוֹעַ מִטּוּבָהּ ׃ רַחֵם יְיָ אֱלֹהֵינוּ עָלֵינוּ · וְעַל יִשְׂרָאֵל עַמֶּךָ ·
וְעַל יְרוּשָׁלַם עִירֶךָ · וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ · וְעַל מִזְבְּחֶךָ ·
וְעַל הֵיכָלֶךָ ׃ וּבְנֵה יְרוּשָׁלַם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ ·
וְהַעֲלֵנוּ לְתוֹכָהּ בִּמְהֵרָה · וְשַׂמְּחֵנוּ בָּהּ וְנִשְׂבַּע מִטּוּבָהּ ·
וּנְבָרֶכְךָ עָלֶיהָ בִּקְדֻשָּׁה וּבְטָהֳרָה · (בשבת ורְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם
הַמָּנוֹחַ הַזֶּה ׃ בראש חדש וְזָכְרֵנוּ לְטוֹבָה בְּיוֹם רֹאשׁ הַחֹדֶשׁ
הַזֶּה ·) כִּי אַתָּה טוֹב וּמֵטִיב לַכֹּל ׃ בָּרוּךְ אַתָּה יְיָ · עַל הָאָרֶץ
וְעַל פְּרִי הַגָּפֶן ׃

generations! May the All-merciful exalt the horn of His people! May the All-merciful be eternally glorified amidst us! May the All-merciful enable us to maintain ourselves with honour, and not with contempt; lawfully, and not by forbidden *means;* in ease, and not with trouble! May the All-merciful grant peace amongst us! May the All-merciful prosper all the work of our hands! May the All-merciful prosper all our ways! May the All-merciful speedily break the yoke of captivity from off our neck! May the All-merciful lead us securely to our land! May the All-merciful heal us with a perfect cure! May the All-merciful open His bountiful hand to us! May the All-merciful bless every one of us in His great name, as our ancestors, Abraham, Isaac, and Jacob were blessed, with all and every happiness; thus may He bless us altogether, with a complete blessing: let such be the Divine will! Amen! May the All-merciful spread His pavilion of peace over us! May the All-merciful implant His law and His love in our hearts, that we may not sin! May the All-merciful fulfil the desires of our hearts for good!

On the Sabbath, the following is added :—

(May the All-merciful cause us to inherit the world which is entirely good, and the life of eternal rest.)

May the All-merciful grant us life, and make us worthy speedily to behold the days of the Messiah, the building of the holy temple, and eternal life in the future state. "He giveth great salvation to His king; and acteth mercifully to His anointed; to David and his progeny for ever. "*Even* young lions do lack, and suffer hunger; but they who seek the Lord shall not want any good." "I have been young, and am now old; yet never did I see the righteous *entirely* forsaken, nor his offspring begging bread." "*For he is* ever merciful, and lendeth, and his seed are a blessing." May what we have eaten, satisfy us; what we have drunk, be conducive to our

בַּשָּׁמַיִם וּבָאָרֶץ: הָרַחֲמָן הוּא יִשְׁתַּבַּח בָּנוּ לְדוֹר דּוֹרִים:
הָרַחֲמָן הוּא קֶרֶן לְעַמּוֹ יָרִים: הָרַחֲמָן הוּא יִתְפָּאַר בָּנוּ
לָנֶצַח נְצָחִים: הָרַחֲמָן הוּא יְפַרְנְסֵנוּ בְּכָבוֹד וְלֹא בְּבִזּוּי:
בְּהֶתֵּר וְלֹא בְּאִסּוּר: בְּנַחַת וְלֹא בְצַעַר: הָרַחֲמָן הוּא יִתֵּן
שָׁלוֹם בֵּינֵינוּ: הָרַחֲמָן הוּא יִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂי
יָדֵינוּ: הָרַחֲמָן הוּא יַצְלִיחַ אֶת דְּרָכֵינוּ: הָרַחֲמָן הוּא יִשְׁבּוֹר
עוֹל הַגּוֹיִם מֵהֲרָה מֵעַל צַוָּארֵנוּ: הָרַחֲמָן הוּא יוֹלִיכֵנוּ
קוֹמְמִיוּת לְאַרְצֵנוּ: הָרַחֲמָן הוּא יִרְפָּאֵנוּ רְפוּאָה שְׁלֵמָה:
הָרַחֲמָן הוּא יִפְתַּח לָנוּ אֶת יָדוֹ הָרְחָבָה: הָרַחֲמָן הוּא יְבָרֵךְ
כָּל־אֶחָד וְאֶחָד מִמֶּנּוּ בִּשְׁמוֹ הַגָּדוֹל · כְּמוֹ שֶׁנִּתְבָּרְכוּ
אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב בַּכֹּל · מִכֹּל · כֹּל · כֵּן יְבָרֵךְ
אוֹתָנוּ יַחַד · בְּרָכָה שְׁלֵמָה · וְכֵן יְהִי רָצוֹן וְנֹאמַר אָמֵן:
הָרַחֲמָן הוּא יִפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמוֹ: הָרַחֲמָן הוּא יִטַּע
תּוֹרָתוֹ וְאַהֲבָתוֹ בְּלִבֵּנוּ לִבְלְתִּי נָחֵטָא: הָרַחֲמָן הוּא יְמַלֵּא
מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה:

(בשבת הָרַחֲמָן הוּא יַנְחִילֵנוּ עוֹלָם שֶׁכֻּלּוֹ טוֹב וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים:)

האורח יברך כאן לבעל הסעודה · הן בסעודת ברית מילה או נישואין וכ״ו כפי
חינו ומתק לשונו · אשר נתן לו יי קונו:

הָרַחֲמָן הוּא יְחַיֵּינוּ וִיזַכֵּנוּ וְיָקָרְבֵנוּ לִימוֹת הַמָּשִׁיחַ · וּלְבִנְיַן
בֵּית הַמִּקְדָּשׁ · וּלְחַיֵּי הָעוֹלָם הַבָּא: מִגְדּוֹל יְשׁוּעוֹת
מַלְכּוֹ · וְעֹשֶׂה חֶסֶד לִמְשִׁיחוֹ לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם: כְּפִירִים
רָשׁוּ וְרָעֵבוּ · וְדֹרְשֵׁי יְיָ לֹא יַחְסְרוּ כָל־טוֹב: נַעַר הָיִיתִי גַּם
זָקַנְתִּי · וְלֹא רָאִיתִי צַדִּיק נֶעֱזָב · וְזַרְעוֹ מְבַקֵּשׁ לָחֶם: כָּל־
הַיּוֹם חוֹנֵן וּמַלְוֶה · וְזַרְעוֹ לִבְרָכָה: מַה שֶּׁאָכַלְנוּ יִהְיֶה לְשָׂבְעָה ·

O Lord, our God! have compassion on us, on Thy people Israel, and on Thy city Jerusalem, and on mount Zion, the residence of Thy glory, and on the great and holy house, which is called by Thy name. Our Father! our Shepherd! nourish us, provide for us, sustain us, enlarge us. O enlarge us speedily from all our anxieties, and suffer us not, O Lord, our God! to stand in need of the gifts of mankind, nor of their loans; for their gifts are small, and their reproach great; but let our dependance be *only* on Thine hand, *which is* full, ample, rich, and open; so that we may not be put to shame in this world, nor be confounded in the future one. Restore also speedily in our days, the kingdom of the house of David, Thine anointed, to its pristine state.

Add on the Sabbath.

Be pleased, O Lord, our God! to make us happy by the observance of Thy commandments, even in the commandment of the seventh day, the great and holy sabbath; for it is a great and holy day in Thy presence. Thereon will we rest, and be at ease, according to the commandment of the statutes of Thy will. O suffer no trouble or sorrow to afflict us on our day of rest: and shew us the consolation of Zion speedily in our days, for Thou art the Lord of consolations.

On the Feast of New Moon, say: "Our God," etc., page xxv.

Blessed art Thou, O Lord! who in Thy mercy wilt build Jerusalem. Amen!

Blessed art Thou, for ever, O Lord, our God! King of the Universe. O God! our Father, King, Strength, Creator, Redeemer, our sacred One: the sacred One of Jacob, our Shepherd, the Shepherd of Israel: the King who is good and beneficent to all; who hath been, is, and ever will be daily beneficent to us. He hath dealt bountifully with us, as He doth now, and ever will: granting us grace, favour, mercy, enlargement, deliverance, and every happiness.

May the All-merciful be praised on the throne of His glory! May the All-merciful be praised in heaven, and on earth! May the All-merciful be praised amidst us throughout all

רַחֵם יְיָ אֱלֹהֵינוּ עָלֵינוּ · וְעַל יִשְׂרָאֵל עַמֶּךָ · וְעַל יְרוּשָׁלַיִם עִירֶךָ ·
וְעַל הַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ · וְעַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ
שֶׁנִּקְרָא שִׁמְךָ עָלָיו · אָבִינוּ · רְעֵנוּ · זוֹנֵנוּ · פַּרְנְסֵנוּ · כַּלְכְּלֵנוּ ·
הַרְוִיחֵנוּ · הַרְוַח לָנוּ מְהֵרָה מִכָּל־צָרוֹתֵינוּ · וְאַל תַּצְרִיכֵנוּ יְיָ
אֱלֹהֵינוּ לִידֵי מַתְּנוֹת בָּשָׂר וָדָם · וְלֹא לִידֵי הַלְוָאָתָם · שֶׁמַּתְּנָתָם
מְעַטָּה וְחֶרְפָּתָם מְרֻבָּה · אֶלָּא לְיָדְךָ הַמְּלֵאָה וְהָרְחָבָה ·
הָעֲשִׁירָה וְהַפְּתוּחָה · שֶׁלֹּא נֵבוֹשׁ בָּעוֹלָם הַזֶּה · וְלֹא נִכָּלֵם
לָעוֹלָם הַבָּא · וּמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ · תַּחֲזִירֶנָּה לִמְקוֹמָהּ ·
בִּמְהֵרָה בְיָמֵינוּ :

בשבת אומר :

רְצֵה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ · וּבְמִצְוַת יוֹם הַשְּׁבִיעִי
הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה : כִּי יוֹם גָּדוֹל וְקָדוֹשׁ הוּא
מִלְּפָנֶיךָ · נִשְׁבּוֹת בּוֹ · וְנָנוּחַ בּוֹ בְּמִצְוַת חֻקֵּי רְצוֹנֶךָ · וְאַל תְּהִי
צָרָה וְיָגוֹן בְּיוֹם מְנוּחָתֵנוּ · וְהַרְאֵנוּ בְנֶחָמַת צִיּוֹן בְּמְהֵרָה בְיָמֵינוּ ·
כִּי אַתָּה הוּא בַּעַל הַנֶּחָמוֹת :

בראש חדש ויום טוב אומר יעלה ויבא, דף xxiv.

בָּרוּךְ אַתָּה יְיָ · בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלָם · אָמֵן :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · לָעַד הָאֵל · אָבִינוּ ·
מַלְכֵּנוּ · אַדִּירֵנוּ · בּוֹרְאֵנוּ · גּוֹאֲלֵנוּ · קְדוֹשֵׁנוּ קְדוֹשׁ
יַעֲקֹב · רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל · הַמֶּלֶךְ הַטּוֹב וְהַמֵּטִיב לַכֹּל ·
שֶׁבְּכָל־יוֹם וָיוֹם הוּא הֵטִיב לָנוּ · הוּא מֵטִיב לָנוּ · הוּא יֵיטִיב
לָנוּ : הוּא גְמָלָנוּ · הוּא גּוֹמְלֵנוּ · הוּא יִגְמְלֵנוּ לָעַד · חֵן ·
וָחֶסֶד · וְרַחֲמִים · וְרֶוַח · וְהַצָּלָה · וְכָל־טוֹב :

הָרַחֲמָן הוּא יִשְׁתַּבַּח עַל כִּסֵּא כְבוֹדוֹ : הָרַחֲמָן הוּא יִשְׁתַּבַּח

GRACE AFTER MEALS.

If three men have eaten at the same table, he who says Grace, commences as follows:—

We will bless Him of whose gifts we have eaten.

The others answer: Blessed be He of whose gifts we have eaten, and through whose abundant goodness we live. *The person who says Grace repeats:* Blessed be He of whose gifts we have eaten, and through whose abundant goodness we live.

Blessed be He, blessed be His name, and blessed be His memorial for ever and ever!

If but one or two men have eaten together, they begin here.

Blessed art Thou, O Lord, our God! King of the Universe, who sustainest us, but not for the merit of our works; who providest for us, but not through the merit of our righteousness; who superabundantly bestowest Thy goodness on us; who nourishest us, and the whole world with Thy goodness; with grace, kindness, abundance, and compassion, who givest food to every creature, for Thy mercy endureth for ever. His abundant goodness hath never been deficient towards us; nor may we ever be in want of sustenance, for He nourishes and sustains all; and His table is provided for all; He hath also prepared food and sustenance for all His creatures, whom He created in His mercy and abundant kindness; as it is written, "Thou openest Thine hand, and spontaneously satisfiest the desire of every living being." Blessed art Thou, O Lord! who nourishest all.

We thank Thee, O Lord, our God! for having caused our ancestors to inherit that desirable, good, and ample land; for the covenant and law, for life and sustenance; and because Thou hast brought us forth from the land of Egypt, and redeemed us from the house of bondage; and for Thy covenant which Thou hast sealed in our flesh, and for the statutes of Thy will, which Thou hast made known unto us, and for the life and food wherewith Thou dost nourish and sustain us.

During the Feast of Dedication, and on "Pureem," insert here "We will also praise Thee," etc., page xxiii.

And for all *these things*, O Lord, our God! will we give thanks unto Thee, and praise Thy name; as it is said, "When thou hast eaten and art satisfied, then shalt thou bless the Lord thy God, for the good land which He hath given thee:" Blessed art Thou, O Lord! for *the gift of* the land, and for the food.

ברכת המזון לפי מנהג הספרדים:

אחר גמר הסעודה יטול ידיו: אם המסובין שלשה · יאמר המברך:

נְבָרֵךְ (בעשרה מוסיף אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ: והמסובין עונין בָּרוּךְ (בעשרה מוסיפין אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ · וּבְטוּבוֹ חָיִינוּ: והוזר המברך בָּרוּךְ (בעשרה אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ · וּבְטוּבוֹ חָיִינוּ:

בָּרוּךְ הוּא · וּבָרוּךְ שְׁמוֹ · וּבָרוּךְ זִכְרוֹ לְעוֹלְמֵי עַד:

היחיד מתחיל מכאן

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · הַזָּנֵנוּ וְלֹא מְמַעֲשֵׂינוּ · הַמְפַרְנְסֵנוּ וְלֹא מִצְּדָקוֹתֵינוּ · הַמַּעֲדִיף טוּבוֹ עָלֵינוּ · הַזָּן אוֹתָנוּ וְאֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ · בְּחֵן · בְּחֶסֶד · בְּרָוַח · וּבְרַחֲמִים · נוֹתֵן לֶחֶם לְכָל־בָּשָׂר · כִּי לְעוֹלָם חַסְדּוֹ: וְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ · וְאַל יֶחְסַר לָנוּ מָזוֹן תָּמִיד לְעוֹלָם וָעֶד · כִּי הוּא זָן וּמְפַרְנֵס לַכֹּל · וְשֶׁלְחָנוֹ עָרוּךְ לַכֹּל · וְהִתְקִין מִחְיָה וּמָזוֹן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא בְּרַחֲמָיו וּבְרוֹב חֲסָדָיו · כָּאָמוּר פּוֹתֵחַ אֶת יָדֶךָ · וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן: בָּרוּךְ אַתָּה יְיָ · הַזָּן אֶת הַכֹּל:

נוֹדֶה לְךָ יְיָ אֱלֹהֵינוּ · עַל שֶׁהִנְחַלְתָּ לַאֲבוֹתֵינוּ אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה · בְּרִית וְתוֹרָה · חַיִּים וּמָזוֹן · עַל שֶׁהוֹצֵאתָנוּ מֵאֶרֶץ מִצְרַיִם · וּפְדִיתָנוּ מִבֵּית עֲבָדִים · וְעַל בְּרִיתְךָ שֶׁחָתַמְתָּ בִּבְשָׂרֵנוּ · וְעַל חֻקֶּיךָ רְצוֹנְךָ שֶׁהוֹדַעְתָּנוּ · וְעַל חַיִּים וּמָזוֹן שְׁאַתָּה זָן וּמְפַרְנֵס אוֹתָנוּ:

בחנוכה ובפורים אומרים כאן על הנסים דף xxii

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנוּ מוֹדִים לָךְ · וּמְבָרְכִים אֶת שִׁמְךָ · כָּאָמוּר וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ: בָּרוּךְ אַתָּה יְיָ · עַל הָאָרֶץ וְעַל הַמָּזוֹן:

to shine with the radiance of the sun, with the lustre of the diamond, even Elijah "who wrapped his face in his mantle," and with whom was God's covenant of life and peace.

On the Sabbath—May He who is most merciful, cause us to inherit the day which is all Sabbath and rest, in eternal life.

On the New Moon—May He who is most merciful, renew this month for us, in happiness and blessing.

On the Festivals—May He who is most merciful, cause us to inherit the day that is completely good.

On New-Year's Day—May He who is most merciful, renew this year for us in happiness and blessing.

On Tabernacles—May He who is most merciful, raise up for us the Tabernacle of David which is fallen.

May He who is most merciful, make us worthy to behold the days of the Messiah, and eternal life in the future state. He enhanceth the salvation of his king, and sheweth mercy to his anointed, to David, and his seed for ever. May He who maketh peace in his high heavens, grant peace unto us, and all Israel, Amen.

Fear the Lord, ye his saints, for there is no want to those who fear him. The young lions do lack, and suffer hunger; but they who seek the Lord, shall not want any good. Praise ye the Lord, for he is good: for his mercy endureth for ever. Thou openest Thy hand, and with favour satisfiest the desire of every living thing. Blessed is the man who trusteth in the Lord, and the Lord is his trust. I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. May the Lord give strength to his people; may the Lord bless his people with peace.

Blessed art Thou, O Lord, our God! King of the Universe, who createst the fruit of the vine.

הוּכַן בִּסְאוֹ בַּשָּׁמַיִם וַיהֹוָה מָלַךְ בַּאֲדָרָתוֹ וַיִּגְלוֹם ·
בָּרִיתִי הָיְתָה אִתּוֹ הַחַיִּים וְהַשָּׁלוֹם :

לשבת : הָרַחֲמָן הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים :

לראש חדש : הָרַחֲמָן הוּא יְחַדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה
וְלִבְרָכָה :

ליום טוב : הָרַחֲמָן הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ טוֹב :

לראש השנה : הָרַחֲמָן הוּא יְחַדֵּשׁ עָלֵינוּ אֶת־הַשָּׁנָה הַזֹּאת לְטוֹבָה
וְלִבְרָכָה :

לחה״מ סכות : הָרַחֲמָן הוּא יָקִים לָנוּ אֶת־סֻכַּת דָּוִד הַנֹּפֶלֶת :

הָרַחֲמָן הוּא יְזַכֵּנוּ לִימוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא ·
מַגְדִּיל (מִגְדּוֹל) יְשׁוּעוֹת מַלְכּוֹ · וְעֹשֶׂה חֶסֶד לִמְשִׁיחוֹ ·
לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם · עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו · הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ · וְעַל כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן :

יְראוּ אֶת־יְיָ קְדוֹשָׁיו כִּי אֵין מַחְסוֹר לִירֵאָיו : כְּפִירִים רָשׁוּ וְרָעֵבוּ וְדֹרְשֵׁי יְיָ לֹא יַחְסְרוּ
כָּל־טוֹב : הוֹדוּ לַיְיָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ : פּוֹתֵחַ אֶת יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי
רָצוֹן : בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּייָ וְהָיָה יְיָ מִבְטַחוֹ :

נַעַר הָיִיתִי גַּם זָקַנְתִּי וְלֹא רָאִיתִי צַדִּיק נֶעֱזָב וְזַרְעוֹ מְבַקֶּשׁ לָחֶם :

יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן :

May the most Merciful bless the father and mother of this child, and give them the merit of rearing and training him, and of teaching him wisdom from this day forward; may he be found acceptable to Thee, and be Thou, the Eternal, his God, always with him.

May the most Merciful bless *the parent,* who hath here observed the covenant of the circumcision, rejoicing to execute the righteous command with pious gladness. May his good work be recompensed, his reward be doubled, and may the Lord elevate him and prosper him.

May the most Merciful bless the tender *infant* circumcised on this day: may his hands and heart be always faithful to God, so that he become worthy to appear in *Jerusalem,* before the Eternal, three times in the year. (Deuter. xvi. 16.)

May the most Merciful bless him who has with firm hand and firm heart officiated at this circumcision, and duly performed those essentials of the ceremony without which his ministration would be deemed invalid.

May the most Merciful regard the merit of those who are faithful in performing the covenant of circumcision; and send us his anointed Messiah, who is to walk in integrity, and to publish tidings of happiness and consolation to the peculiar people now scattered and dispersed among the nations.

May the most Merciful send us the righteous priest who was taken to live in concealment, until his throne should be prepared

הָרַחֲמָן הוּא יְבָרֵךְ אֲבִי הַיֶּלֶד* וְאִמּוֹ · וְיִזְכּוּ לְגַדְּלוֹ וּלְחַנְּכוֹ
וּלְחַכְּמוֹ · מִיּוֹם הַשְּׁמִינִי** וָהָלְאָה יֵרָצֶה דָּמוֹ · וְיִהְיוּ
יְיָ אֱלֹהָיו עִמּוֹ :

הָרַחֲמָן הוּא יְבָרֵךְ בַּעַל בְּרִית הַמִּילָה · אֲשֶׁר שָׂשׂ לַעֲשׂוֹת
צֶדֶק בְּגִילָה · וְיִשַׁלֵּם פָּעֳלוֹ וּמַשְׂכֻּרְתּוֹ כְּפוּלָה · וְיִתְנֵהוּ
לְמַעֲלָה לְמָעֲלָה :

הָרַחֲמָן הוּא יְבָרֵךְ רַךְ הַנִּמּוֹל† לִשְׁמוֹנָה‡ · וְיִהְיוּ יָדָיו וְלִבּוֹ
לְאֵל אֱמוּנָה · וְיִזְכֶּה לִרְאוֹת פְּנֵי הַשְּׁכִינָה · שָׁלֹשׁ
פְּעָמִים בַּשָּׁנָה :

הָרַחֲמָן§ הוּא יְבָרֵךְ הַמָּל בְּשַׂר הָעָרְלָה · וּפָרַע וּמָצַץ דְּמֵי
הַמִּילָה · אִישׁ הַיָּרֵא וְרַךְ הַלֵּבָב עֲבוֹדָתוֹ פְּסוּלָה · אִם
שִׁלְשׁ-אֵלֶּה לֹא יַעֲשֶׂה לָהּ :

הָרַחֲמָן הוּא יִשְׁלַח לָנוּ מְשִׁיחוֹ הוֹלֵךְ תָּמִים · בִּזְכוּת חֲתָנֵי
מוּלוֹת דָּמִים · לְבַשֵּׂר בְּשׂוֹרוֹת טוֹבוֹת וְנֶחוּמִים · לְעַם
אֶחָד מְפֻזָּר וּמְפֹרָד בֵּין הָעַמִּים :

הָרַחֲמָן הוּא יִשְׁלַח לָנוּ כֹּהֵן צֶדֶק אֲשֶׁר לְקַח לְעֵילוֹם · עַד

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* Should more than one child of the same parents have been circumcised, read the first stanza thus :—

הָרַחֲמָן הוּא יְבָרֵךְ אֲבִי הַיְלָדִים וְאִמָּם · וְיִזְכּוּ לְגַדְּלָם וּלְחַנְּכָם וּלְחַכְּמָם · מִיּוֹם
הַשְּׁמִינִי** וָהָלְאָה יֵרָצֶה דָּמָם · וְיִהְיוּ יְיָ אֱלֹהִים עִמָּם :

** Should the circumcision not take place on the eighth day, for the word הַשְּׁמִינִי read הַזֶּה.

† Should more than one child have been circumcised, read this stanza thus :

הָרַחֲמָן הוּא יְבָרֵךְ הַנִּמּוֹלִים לִשְׁמוֹנָה‡ · וְיִהְיוּ יְדֵיהֶם וְלִבּוֹתָם לְאֵל אֱמוּנָה · וְיִזְכּוּ
לְרְאוֹת פְּנֵי הַשְּׁכִינָה · שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה :

‡ Should the circumcision not take place on the eighth, for the word לִשְׁמוֹנָה read נְכוֹנָה.

§ This blessing is not to be said by the Mohel, but by some other member of the party.

Blessed art Thou, O Lord, our God! King of the Universe; O God! our Father, King, our Strength! Creator! Redeemer! our Former, our sacred One! the sacred One of Jacob! our pastor! the shepherd of Israel! the beneficent King, who dealeth benevolently with all; the God who daily hath evinced, doth still, and ever will evince kindness unto us. He hath dealt bountifully, he doth, and ever will deal bountifully with us, granting us grace, favour, mercy, enlargement, deliverance, prosperity, blessing, salvation, consolation, maintenance and sustenance, mercy, life, peace, and all happiness; O may he never fail to prosper us.

May He who is most merciful, reign over us, for ever and ever. May He who is most merciful, *ever* be praised, in heaven and on earth. May He who is most merciful, be adored throughout all generations; be for ever glorified amidst us; and be honoured amongst us, to all eternity. May He who is most merciful, maintain us in comfort. May He who is most merciful, break the yoke of captivity from off our neck, and lead us securely to our land. May He who is most merciful, send us abundant blessing in this house, and on this table, at which we have eaten. May He who is most merciful, send unto us Elijah the prophet, of blessed memory, who shall bring us good tidings of salvation and consolation. May He who is most merciful, bless the master of this house and the mistress thereof; their infant son, him who supported him at his initation into Thy Covenant, and all who are here present; them, and all belonging to them; us, and all belonging to us; even as our ancestors, Abraham, Isaac, and Jacob, were blessed with all and every good; thus also may He bless us altogether with a complete blessing, Amen.

O do Thou adjudge us worthy of peace; may we receive a blessing from the Lord, and righteousness from the God of our salvation; and may we find grace, and be considered of good understanding in the sight of God and man.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל אָבִינוּ מַלְכֵּנוּ
אַדִּירֵנוּ בּוֹרְאֵנוּ גּאֲלֵנוּ יוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב
רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמֵּטִיב לַכֹּל אֵל שֶׁבְּכָל־יוֹם
וְיוֹם הוּא הֵטִיב הוּא מֵטִיב הוּא יֵיטִיב לָנוּ: הוּא גְמָלָנוּ
הוּא גוֹמְלֵנוּ הוּא יִגְמְלֵנוּ לָעַד לְחֶסֶד וּלְרַחֲמִים וּלְרֶוַח
הַצָּלָה וְהַצְלָחָה בְּרָכָה וִישׁוּעָה נֶחָמָה פַּרְנָסָה טוֹבָה וְכַלְכָּלָה
וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל־טוֹב · וּמִכָּל־טוּב לְעוֹלָם אַל־
יְחַסְּרֵנוּ: הָרַחֲמָן הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: הָרַחֲמָן
הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ: הָרַחֲמָן הוּא יִשְׁתַּבַּח לְדוֹר
דּוֹרִים וְיִתְפָּאַר בָּנוּ לָנֶצַח נְצָחִים וְיִתְהַדַּר בָּנוּ לָעַד וּלְעוֹלְמֵי
עוֹלָמִים: הָרַחֲמָן הוּא יְפַרְנְסֵנוּ בְּכָבוֹד: הָרַחֲמָן הוּא יִשְׁבּוֹר
עֻלֵּנוּ מֵעַל צַוָּארֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיוּת מְהֵרָה לְאַרְצֵנוּ:
הָרַחֲמָן הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה וְעַל שֻׁלְחָן זֶה
שֶׁאָכַלְנוּ עָלָיו: הָרַחֲמָן הוּא יִשְׁלַח לָנוּ אֶת־אֵלִיָּהוּ הַנָּבִיא
זָכוּר לַטּוֹב וִיבַשֶּׂר־לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנֶחָמוֹת:
הָרַחֲמָן הוּא יְבָרֵךְ אֶת־רַב בַּעַל הַבַּיִת הַזֶּה בַּעַל בְּרִית
הַמִּילָה · וְאֶת אִשְׁתּוֹ הַיּוֹלֶדֶת · וְאֶת בְּנָם הָרַךְ הַנִּמּוֹל · וְאֶת
הַפַּנְדָּק · וְאֶת כָּל הַמְסוּבִּין בְּבַיִת · אוֹתָם וְאֶת־כָּל־אֲשֶׁר לָהֶם ·
אוֹתָנוּ וְאֶת־כָּל־אֲשֶׁר לָנוּ · כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אַבְרָהָם
בַּכֹּל יִצְחָק מִכֹּל וְיַעֲקֹב כֹּל · כֵּן יְבָרֵךְ אוֹתָנוּ כֻּלָּנוּ יַחַד
בִּבְרָכָה שְׁלֵמָה וְנֹאמַר אָמֵן:

בַּמָּרוֹם יְלַמְּדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוּת שֶׁתִּהְיֶה לְמִשְׁמֶרֶת שָׁלוֹם
וְנִשָּׂא בְרָכָה מֵאֵת יְיָ וּצְדָקָה מֵאֱלֹהֵי יִשְׁעֵנוּ: וְנִמְצָא־
חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

oblige us not, O Lord, our God! to be dependent on gifts from flesh and blood, nor on their loans; but only on Thy full, open, holy, and extended hand; so that we may never be put to shame, nor ever be confounded.

On the Sabbath say :—

Be pleased, O Lord, our God! to felicitate us by Thy commandments, even in the keeping of the commandment of the seventh day, this great and holy sabbath: for this day is *deemed* great and holy in Thy presence, whereon we are to cease *from our labour,* and to rest in affectionate quiet, according to the command of Thy will: be it Thy will, O Lord, our God! that we be at ease; that no trouble, sorrow, or affliction affect us on the day of our rest; *permit us*, O Lord, our God! to behold the consolation of Zion, Thy city, and the rebuilding of Jerusalem, Thy holy city; for yea, Thou art the Lord of salvation, and the Lord of consolation.

On the New Moon and Festivals, say :—

Our God, and the God of our fathers! *grant* that our memorial and our visitation, the memorial of our fathers, the memorial of the Messiah, the son of David, Thy servant, the memorial of Jerusalem, Thy holy city, and the memorial of all Thy people, the house of Israel, may ascend, arrive, approach, be seen, accepted, heard, visited, and remembered in Thy presence, for our happy deliverance, with favour, grace, and mercy, life and peace, [(*New Moon*) on this first day of the month. (*Day of Memorial*) on this day of Memorial. (*Feast of Tabernacles*) on this day of the Feast of Tabernacles. (*The Eighth Day*) on this the eighth day, the concluding festival. (*The Passover*) on this day, the feast of unleavened bread. (*The Feast of Weeks*) on this day, the feast of weeks.] Be mindful of us thereon, O Lord, our God! for our good; visit us thereon with a blessing; and save us thereon, to enjoy life: and according to Thy word of salvation and mercy, have compassion, and be gracious unto us. O have mercy upon us, and save us, for our eyes are constantly bent towards Thee, O God! who art a gracious and merciful King!

O rebuild the holy city, Jerusalem, speedily, *even* in our days. Blessed art Thou, O Lord! the merciful rebuilder of Jerusalem. Amen.

מְהֵרָה מִכָּל־צָרוֹתֵינוּ · וְנָא אַל־תַּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ לֹא לִידֵי מַתְּנַת בָּשָׂר וָדָם וְלֹא לִידֵי הַלְוָאָתָם כִּי אִם לְיָדְךָ הַמְּלֵאָה הַפְּתוּחָה הַקְּדוֹשָׁה וְהָרְחָבָה שֶׁלֹּא נֵבוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד :

בשבת אומרים :

רְצֵה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוַת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה · כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ לִשְׁבָּת־בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ · בִּרְצוֹנְךָ הָנִיחַ לָנוּ יְיָ אֱלֹהֵינוּ שֶׁלֹּא תְהִי צָרָה וְיָגוֹן וַאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ · וְהַרְאֵנוּ יְיָ אֱלֹהֵינוּ בְּנֶחָמַת צִיּוֹן עִירֶךָ וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנֶּחָמוֹת :

לראש חדש ויום טוב :

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ · וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ · וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ · וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ · לִפְלֵטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם (לר״ח רֹאשׁ הַחֹדֶשׁ) (לר״ח הַזִּכָּרוֹן) (לסכות חַג הַסֻּכּוֹת) (לש״ע ולש״ת הַשְּׁמִינִי חַג הָעֲצֶרֶת) (לפסח חַג הַמַּצּוֹת) (לשבועות חַג הַשָּׁבֻעוֹת) הַזֶּה · זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפָקְדֵנוּ בוֹ לִבְרָכָה וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים · וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ · כִּי אֵלֶיךָ עֵינֵינוּ · כִּי אֵל חַנּוּן וְרַחוּם אָתָּה :

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ · בָּרוּךְ אַתָּה יְיָ בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלָיִם אָמֵן :

ness, and mercy, which Thou hast graciously bestowed on us; and for the food wherewith thou dost continually feed and sustain us every day, at all times, and at all hours.

On Hanucah and Purim insert here:—

For the miracles, the redemptions, mighty deeds, salvation, and triumphs, which thou didst execute for our ancestors, in former times, at this season.

During the eight days of חנוכה.

In the days of Matathias, son of Jochanan Maccabeus, the high priest, and his sons, when the tyrannical government of Greece rose up against thy people Israel, to make them forget thy law, and to trespass on the statutes of thy holy will; thou, in thine abundant mercy, didst stand in their behalf, in the time of their trouble; thou didst contend for them, didst judge their cause, and avenge their wrongs. Thou didst deliver the mighty into the hands of the weak; a multitude into the hands of a few; the impure into the hands of the undefiled; the wicked into the hands of the righteous; and the contumacious into the hands of those who occupy themselves with thy law. Thus didst thou make unto thyself a great and holy name in thy world; and didst work a great salvation and redemption for thy people Israel on that day: after this did thy children enter into thy house, cleanse thy temple, purify thy holy place, and rekindle the lights in the court of thy holy house: and appointed these eight days of dedication, to be kept with thanksgiving and praise to thy great name.

On the Feast of פורים.

In the days of Mordecai and Esther, in the city of Shushan, Haman the wicked arose and attempted to destroy and extirpate all the Jews, young and old, women and children in one day, on the 13th day of the 12th month called אדר, and to take their spoil for a prey; but thou, through thine abundant mercy, didst frustrate his counsel, destroy his designs, and cause them to recoil with redoubled force upon his own head; so that he and his sons were hanged on the gibbet.

Verily for all these things, O Lord, our God! do we give thanks unto Thee, and bless Thee; Thy name shall continually be praised by the mouth of all living, for ever and ever: according as it is written: "When thou hast eaten and art satisfied, then shalt thou bless the Eternal, thy God! for the good land which he hath given thee." Blessed art Thou, O Lord! for the gift of the land, and for the food.

Have compassion, we beseech Thee, O Lord, our God! on Thy people Israel; on Jerusalem, Thy city; on Zion, the residence of Thy glory; on the kingdom of the house of David, Thine anointed; and on the great and holy habitation which was consecrated to Thy name. Our God! our Father! O tend us, feed us, maintain, support, and liberate us: liberate us speedily, O Lord, our God! from all our troubles; and

שֶׁחוֹנַנְתָּנוּ וְעַל אֲכִילַת מָזוֹן שְׁאַתָּה זָן וּמְפַרְנֵס אוֹתָנוּ תָּמִיד
בְּכָל־יוֹם וּבְכָל־עֵת וּבְכָל־שָׁעָה׃

בהנוכה ובפורים אומרים׃

עַל הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ
לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה׃

לחנוכה׃

בִּימֵי מַתִּתְיָהוּ בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל
חַשְׁמוֹנַאי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יָוָן
הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם
תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ וְאַתָּה
בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת
צָרָתָם רַבְתָּ אֶת־רִיבָם דַּנְתָּ אֶת־דִּינָם
נָקַמְתָּ אֶת־נִקְמָתָם מָסַרְתָּ גִּבּוֹרִים בְּיַד
חַלָּשִׁים וְרַבִּים בְּיַד מְעַטִּים וּטְמֵאִים
בְּיַד טְהוֹרִים וּרְשָׁעִים בְּיַד צַדִּיקִים וְזֵדִים

לפורים׃

בִּימֵי מָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה
כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע בַּקֵּשׁ
לְהַשְׁמִיד לַהֲרוֹג וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים
מִנַּעַר וְעַד־זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד
בִּשְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר הוּא
חֹדֶשׁ אֲדָר וּשְׁלָלָם לָבוֹז׃ וְאַתָּה בְּרַחֲמֶיךָ
הָרַבִּים הֵפַרְתָּ אֶת־עֲצָתוֹ וְקִלְקַלְתָּ אֶת־
מַחֲשַׁבְתּוֹ וַהֲשֵׁבוֹתָ גְּמוּלוֹ בְּרֹאשׁוֹ וְתָלוּ
אֹתוֹ וְאֶת־בָּנָיו עַל הָעֵץ׃

בְּיַד עוֹסְקֵי תוֹרָתֶךָ וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְּדוֹלָה וּפُרְקָן כְּהַיּוֹם הַזֶּה וְאַחַר־כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת־
הֵיכָלֶךָ וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ וְקָבְעוּ שְׁמוֹנַת יְמֵי
חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל׃

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ
יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם וָעֶד׃

כַּכָּתוּב וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ עַל־הָאָרֶץ
הַטּוֹבָה אֲשֶׁר נָתַן־לָךְ · בָּרוּךְ אַתָּה יְיָ עַל־הָאָרֶץ וְעַל־הַמָּזוֹן׃

רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל־יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירֶךָ וְעַל
צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל־
הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו׃ אֱלֹהֵינוּ אָבִינוּ
רְעֵנוּ זוּנֵנוּ פַּרְנְסֵנוּ וְכַלְכְּלֵנוּ וְהַרְוִיחֵנוּ וְהַרְוַח־לָנוּ יְיָ אֱלֹהֵינוּ

GRACE AFTER MEALS.

If three eat at one table, the person who says grace aloud, begins with, Gentlemen, we will say grace; *then the company answer,* Blessed be the name of the Lord, henceforth, and for evermore.

Blest of the Lord, with faithful hearts upraise,
To Israel's God your song of prayer and praise.
Oh! may the sanction of the Heavenly King,
Bless and accept the offering we bring;
The God so *terrible,* enwrapt in might,
The God so *tender* in our storm-beat night.
Be our's the sanction of His sacred word,
The shining Scroll of Sinai's awful Lord,
The Message clear, which bears His pure command,
Traced by the gentle Prophet's hallowed hand.
Be our's the sanction of the priestly line,
That links from age to age His Words divine;
While Israel's wandering sons His Name adore,
And breathe their Maker's praise from shore to shore.
With the glad sanction of this circling throng,
My heart and voice shall lift their blended song;
Uttering through every fibre of my frame,
"Blessed be he who comes in God's great Name."

He who says grace, says, We will bless Him, of whose gifts we have eaten; *the others answer,* Blessed be He, of whose gifts we have eaten, and through whose goodness we live; *to which the first replies,* Blessed be He, of whose gifts we have eaten, and through whose goodness we live.

Blessed is He! and blessed His name!

If but one or two persons are present, they begin here.

Blessed art thou, O Lord, our God! King of the universe! who dost feed all the world with kindness, with grace, with favour and with mercy, who givest food to every creature, whose mercy endureth for ever: through His abundant goodness, hath He never failed us, nor will He ever permit food to fail us, *even* for ever; because of His great name, for He is the God who feedeth and sustaineth all, who dealeth beneficently with all, and who provideth food for all the creatures He hath created. Blessed art thou, O Lord! who feedest all.

We will give thanks unto Thee, O Lord, our God! that Thou didst cause our ancestors to inherit that desirable, good, and ample land; that Thou didst bring us forth from the land of Egypt, and didst redeem us from the house of bondage: as well as for Thy Covenant, which thou hast sealed in our flesh; for the law which Thou hast taught us, and for Thy statutes which Thou hast made known unto us; also for the life, kind-

ברכת המזון לפי מנהג האשכנזים:

רבותי נברך: (והם עונים) יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

נוֹדֶה לְשִׁמְךָ בְּתוֹךְ אֱמוּנֵי · בְּרוּכִים אַתֶּם לַייָ:
בִּרְשׁוּת אֵל אָיוֹם וְנוֹרָא · מְשֻׁבָּח לְעִתּוֹת בַּצָּרָה:
אֵל נֶאֱזָר בִּגְבוּרָה · אַדִּיר בַּמָּרוֹם יְיָ: נודה
בִּרְשׁוּת הַתּוֹרָה הַקְּדוֹשָׁה · טְהוֹרָה הִיא וְנַם פְּרוּשָׁה:
צִוָּה לָנוּ מוֹרָשָׁה · מֹשֶׁה עֶבֶד יְיָ: נודה
בִּרְשׁוּת הַכֹּהֲנִים הַלְוִיִּם · אֶקְרָא לֵאלֹהֵי הָעִבְרִיִּים:
אֲהוֹדֶנּוּ בְּכָל־אֵיִים · אֲבָרְכָה אֶת־יְיָ: נודה
בִּרְשׁוּת מָרָנָן וְרַבָּנָן וְרִבּוֹתַי · אֶפְתַּח בְּשִׁיר פִּי וּשְׂפָתַי:
וְתֹאמַרְנָה עַצְמוֹתַי · בָּרוּךְ הַבָּא בְּשֵׁם יְיָ: נודה

נְבָרֵךְ (בעשרה מוסיף אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ: והמסובים עונים בָּרוּךְ (בעשרה מוסיפים אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ: וחוזר המזמן ואומר בָּרוּךְ שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזָּן אֶת־הָעוֹלָם כֻּלּוֹ · בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ: וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא־חָסַר לָנוּ וְאַל יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד: בַּעֲבוּר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זָן וּמְפַרְנֵס לַכֹּל וּמֵטִיב לַכֹּל וּמֵכִין מָזוֹן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא · בָּרוּךְ אַתָּה יְיָ הַזָּן אֶת־הַכֹּל:

נוֹדֶה לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לַאֲבוֹתֵינוּ אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה וְעַל שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים וְעַל בְּרִיתְךָ שֶׁחָתַמְתָּ בִּבְשָׂרֵנוּ וְעַל תּוֹרָתְךָ שֶׁלִּמַּדְתָּנוּ וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חֵן וָחֶסֶד

ORDER OF SERVICE FOR THE CIRCUMCISION OF PROSELYTES.

Immediately before operating, the Mohel says :—

Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us with Thy commandments, and commanded us to circumcise Proselytes.

After the Circumcision.

Blessed art Thou, O Lord our God, King of the universe, the Creator of the fruit of the vine.

Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us with Thy commandments, and commanded us to circumcise proselytes, and to imprint on their flesh the seal of Thy Covenant, the symbol of that morality and religion for the practice of which the world was called into existence, as it is written : "Were it not for My Covenant, I had not instituted the laws of Nature."* Blessed art Thou, O Lord, who establishest the Covenant.

Our God, the God of our ancestors, preserve this neophyte, who seeketh refuge under the shadow of Thy Law and Thy Commandments. Let His name be called in Israel M. the Son of our Father Abraham. By the merit of the rite to which he has submitted, O Almighty and Eternal, our Portion, our Rock, our King ! do Thou keep him and prolong his life ; fulfil Thy promise (Ezekiel xvi. 6), "And I passed by thee when thou wast weltering in thy blood, and I said unto thee, 'Through thy blood thou shalt live ;' yea, I said unto thee, 'Through thy blood thou shalt live.'" And it is written (Deut. x. 17), "For the Lord your God is God of Gods, and Lord of Lords ; the God who is great, mighty, and terrible ; who regardeth not persons, nor taketh reward. He doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment. Love ye, therefore, the stranger, for ye were strangers in the land of Egypt." Praise ye the Lord, for He is good, for His mercy endureth for ever.

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* According to the Midrash, this is the interpretation of the passage in Jeremiah xxxiii. 25. See Pesachim, 68 b. ; Yalkut Jeremiah 321. Compare, however, Rashi's remarks on the Scriptural text.

סדר מילת גרים :

צריך לכסות ערותו בשעת הברכות : המוהל מברך :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לָמוּל אֶת הַגֵּרִים :

אחר המילה המוהל מברך על כוס של יין :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לָמוּל אֶת הַגֵּרִים וּלְהַטִּיף מֵהֶם דַּם בְּרִית ·
שֶׁאִלְמָלֵא דַּם בְּרִית לֹא נִתְקַיְּמוּ שָׁמַיִם וָאָרֶץ · שֶׁנֶּאֱמַר אִם
לֹא בְּרִיתִי יוֹמָם וָלָיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שַׂמְתִּי ·
בָּרוּךְ אַתָּה יְיָ כּוֹרֵת הַבְּרִית :

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ · קַיֵּם לָנוּ אֶת הַגֵּר הַזֶּה אֲשֶׁר בָּא
לְהֵסוֹת תַּחַת כַּנְפֵי תוֹרָתֶךָ וּמִצְוָתֶיךָ · וְיִקָּרֵא שְׁמוֹ
בְּיִשְׂרָאֵל פלוני בֶּן אַבְרָהָם אָבִינוּ · וּבְזְכוּת מִצְוָה זוֹ אֵל חַי
חֶלְקֵנוּ צוּרֵנוּ מַלְכֵּנוּ תִּשְׁמְרֵהוּ וּתְחַיֵּיהוּ · וְיִקּוּם בּוֹ מַה
שֶּׁכָּתוּב וָאֶעֱבוֹר עָלַיִךְ וָאֶרְאֵךְ מִתְבּוֹסֶסֶת בְּדָמַיִךְ וָאוֹמַר לָךְ
בְּדָמַיִךְ חֲיִי וְאוֹמַר לָךְ בְּדָמַיִךְ חֲיִי : וְנֶאֱמַר כִּי יְיָ אֱלֹהֵיכֶם
הוּא אֱלֹהֵי הָאֱלֹהִים וַאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד : עֹשֶׂה מִשְׁפַּט
יָתוֹם וְאַלְמָנָה וְאֹהֵב גֵּר לָתֵת לוֹ לֶחֶם וְשִׂמְלָה : וַאֲהַבְתֶּם
אֶת־הַגֵּר כִּי־גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם : הוֹדוּ לַייָ כִּי טוֹב
כִּי לְעוֹלָם חַסְדּוֹ :

ואומרים עלינו לשבח וקדיש :

Service for the Circumcision of a Person of Jewish Parentage above the age of Thirteen Years.

Immediately before operating, the Mohel says :—

Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us with Thy commandments, and commanded us concerning the Circumcision.

The person circumcised says the following blessing :—

Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us with Thy commandments, and commanded us to be initiated into the Covenant of Abraham, our Ancestor.

The Mohel takes a glass of wine in his hand, and says :—

Blessed art Thou, O Lord our God, King of the Universe, the Creator of the fruit of the vine.

Blessed art Thou, O Lord our God, King of the Universe, who didst sanctify the loved one (Abraham) from birth; didst imprint Thine ordinance on the flesh of his offspring; and didst impress the seal of Thy holy Covenant on his descendants. O, Thou Omnipotent and Eternal, who art our portion and Rock! ordain that *our* beloved offspring be saved from destruction, for the sake of Thy Covenant, the seal of which we bear; blessed art Thou, O Lord, who establishest the Covenant.

Our God, the God of our Ancestors! Preserve this man, for the merit of the precept now fulfilled. Be his name called in Israel M., the son of N. Make him vigorous and give him life; grant him health and well-being, as Thou didst heal Hezekiah, King of Judah, from his illness; Miriam, the Prophetess, from her leprosy; Naaman, from his leprosy; the bitter waters of Mara by the hands of Moses; and the waters of Jericho by the hands of Elisha. Have pity on him; fulfil Thy promise (Ezek. xvi. 6): "And I passed by thee when thou wast weltering in thy blood, and I said unto thee, Through thy blood thou shalt live; yea, I said unto thee, Through thy blood thou shalt live." And it is written (Psalm cv. 8): "He hath remembered His Covenant for ever, the word which He commanded to a thousand generations, which Covenant He made with Abraham, and His oath unto Isaac. And confirmed the same unto Jacob for a law, and to Israel for an everlasting Covenant." Praise ye the Lord, for He is good, for His mercy endureth for ever. Do Thou, O God! heal this man; as he has been initiated into the Covenant, so may he acquire a knowledge of Thy law; enter into holy wedlock; and practise all good works. Prosper the work of his hands, and grant him length of days, Amen.

סדר כשיומל בן י״ג שנים ומעלה :

וצריך לכסות ערותו בשעת הברכות : המוהל מברך :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל הַמִּילָה :

והנימול בעצמו יברך :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַכְנִיס בִּבְרִיתוֹ שֶׁל אַבְרָהָם אָבִינוּ :

המוהל מברך על כוס של יין :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדֵּשׁ יְדִיד
מִבֶּטֶן , וְחֹק בִּשְׁאֵרוֹ שָׂם , וְצֶאֱצָאָיו חָתַם בְּאוֹת בְּרִית קֹדֶשׁ ·
עַל כֵּן בִּשְׁכַר זֹאת אֵל חַי , חֶלְקֵנוּ , צוּרֵנוּ , צַוֵּה לְהַצִּיל
יְדִידוּת [זֶרַע קוֹדֶשׁ] שְׁאֵרֵנוּ מִשַּׁחַת לְמַעַן בְּרִיתוֹ אֲשֶׁר
שָׂם בִּבְשָׂרֵנוּ · בָּרוּךְ אַתָּה יְיָ כּוֹרֵת הַבְּרִית :

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ · קַיֵּם אֶת הָאִישׁ הַזֶּה בִּזְכוּת מִצְוָה
זוֹ · וְיִקָּרֵא שְׁמוֹ בְּיִשְׂרָאֵל פלוני ב״ר פלוני · הַחֲלִימֵהוּ וְהַחֲיֵיהוּ
וְתִשְׁלַח לוֹ רְפוּאָה וְחַיִּים כִּרְפוּאַת יְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה מֵחָלְיוֹ
וּכְמִרְיָם הַנְּבִיאָה מִצָּרַעְתָּהּ וּכְנַעֲמָן מִצָּרַעְתּוֹ וּכְמֵי מָרָה עַל יְדֵי
מֹשֶׁה רַבֵּנוּ וּכְמֵי יְרִיחוֹ עַל יְדֵי אֱלִישָׁע · רַחֵם עָלָיו שֶׁנֶּאֱמַר
וָאֶעֱבוֹר עָלַיִךְ וָאֶרְאֵךְ מִתְבּוֹסֶסֶת בְּדָמַיִךְ וָאוֹמַר לָךְ בְּדָמַיִךְ חֲיִי
וָאוֹמַר לָךְ בְּדָמַיִךְ חֲיִי : וְנֶאֱמַר זָבַר לְעוֹלָם בְּרִיתוֹ דָּבָר צִוָּה
לְאֶלֶף דּוֹר : אֲשֶׁר כָּרַת אֶת אַבְרָהָם וּשְׁבוּעָתוֹ לְיִשְׂחָק וַיַּעֲמִידָהּ
לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם : הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם
חַסְדּוֹ : פלוני זֶה הָאִישׁ · אֱלֹהִים יִרְפָּאֵהוּ · כַּשֵּׁם שֶׁנִּכְנַס לַבְּרִית
כֵּן יִכָּנֵס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים וְיַצְלִיחֵהוּ בְּכָל מַעֲשֵׂה
יָדָיו וְיַאֲרִיךְ שְׁנוֹתָיו · וְכֵן יְהִי רָצוֹן וְנֹאמַר אָמֵן :

ואומרים עלינו לשבח וקדיש :

rejoice." And it is written (Ezek. xvi. 6): "And I passed by thee, and saw thee weltering in thy blood: and I said unto thee, 'Through thy blood thou shalt live,' yea I said unto thee, 'Through thy blood thou shalt live.'" It is further written (Psal. cv. 8): "He hath remembered His Covenant for ever, the word which He commanded to a thousand generations. Which Covenant He made with Abraham, and His oath unto Isaac. And confirmed the same unto Jacob for a law, and to Israel for an everlasting Covenant." And it is written (Genesis xxi. 4): "And Abraham circumcised his son Isaac on the eighth day of his birth, as God had commanded him." Praise ye the Lord, for He is good, for His mercy endureth for ever. May this little child increase and prosper; as he has been initiated into the Covenant, so may God grant that he grow up to the knowledge of His law; to enter into holy wedlock; and to practise all good works.

(It is customary for the bystanders to make offerings in aid of the poor.)

After the Circumcision, the Mohel prays:—

Sovereign of the Universe! May this rite now completed be estimable and acceptable in Thy sight. Breathe into the child, dedicated to Thy Great Name, a pure and holy spirit; let his heart be open to receive Thy holy law, as widely as were the gates of the Sanctuary, that he may study it and teach it, observe it and keep it. Grant unto him length of days; may his life be blameless, contented, and honorable; and do Thou fulfil every good wish of his heart, Amen.

וְנֶאֱמַר וְאֶעֱבֹר עָלַיִךְ וָאֶרְאֵךְ מִתְבּוֹסֶסֶת בְּדָמָיִךְ · וְאֹמַר לָךְ בְּדָמַיִךְ חֲיִי · וְאֹמַר לָךְ בְּדָמַיִךְ חֲיִי : וְנֶאֱמַר זָכַר לְעוֹלָם בְּרִיתוֹ דָּבָר צִוָּה לְאֶלֶף דּוֹר : אֲשֶׁר כָּרַת אֶת־אַבְרָהָם וּשְׁבוּעָתוֹ לְיִשְׂחָק : וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם : וְנֶאֱמַר וַיָּמָל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמֹנַת יָמִים כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים : הוֹדוּ לַיְיָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ : פלוני זֶה הַקָּטֹן גָּדוֹל יִהְיֶה · כְּשֵׁם שֶׁנִּכְנַס לַבְּרִית כֵּן יִכָּנֵס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים :

ישתה הסנדק מכוס של ברכה · גם יתן לתינוק הנמול מעט באמרו בדמיך חיי :

אומרים עלינו לשבח וקדיש : והספרדים יזי״א אומרים תהלים קכ״ח · שיר המעלות אשרי כל ירא ה׳ וכו״ :

ונודרים לחברת הכנסת ברית או לצדקה :

מי שברך אבותינו אברהם יצחק ויעקב הוא יברך את הילד הרך הנמול פב״פ · בעבור שר״ פב״פ נודר לחברת הכנסת ברית (לצדקה) · בשכר זה הקדוש ברוך הוא ישמרהו ויצילהו מכל צרה וצוקה מכל נגע ומחלה ויתנהו לגדל לתורה ולחפה ולמעשים טובים · ונאמר אמן :

אחר המילה יעמוד המוהל ויתפלל תפלה זו :

רִבּוֹנוֹ שֶׁל עוֹלָם · יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁיְּהֵא זֶה חָשׁוּב וּמְרוּצֶה וּמְקֻבָּל לְפָנֶיךָ כְּאִלּוּ הִקְרַבְתִּיהוּ לְפָנֶיךָ כְּפֶה כְּבוֹדֶךָ · וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים שְׁלַח עַל יְדֵי מַלְאָכֶיךָ הַקְּדוֹשִׁים נְשָׁמָה קְדוֹשָׁה וּטְהוֹרָה לפלוני בן פלוני הַנְּמוֹל עַתָּה לְשִׁמְךָ הַגָּדוֹל שֶׁיִּהְיֶה לִבּוֹ פָּתוּחַ בְּפִתְחוֹ שֶׁל אוּלָם בְּתוֹרָתֶךָ הַקְּדוֹשָׁה לִלְמוֹד וּלְלַמֵּד לִשְׁמוֹר וְלַעֲשׂוֹת : וְתֵן לוֹ אֲרִיכוּת יָמִים וְשָׁנִים חַיִּים שֶׁל יִרְאַת חֵטְא חַיִּים שֶׁל עוֹשֶׁר וְכָבוֹד וְשֶׁתְּמַלֵּא מִשְׁאֲלוֹת לִבּוֹ לְטוֹבָה אָמֵן · וְכֵן יְהִי רָצוֹן :

The father of the child says :—

Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us with Thy commandments, and commanded us to initiate our children into the Convenant of Abraham our Ancestor.*

The by-standers say :—

As he has been initiated into the Covenant, so may God grant that he grow up to the knowledge of His law; to enter into holy wedlock; and to practise all good works.

The Mohel takes a glass of wine in his hand, and says :—

Blessed art Thou, O Lord our God, King of the Universe, the Creator of the fruit of the vine.

Blessed art Thou, O Lord our God, King of the Universe, who didst sanctify the loved one (Abraham) from birth; didst imprint Thine ordinance on the flesh of his offspring; and didst impress the seal of Thy holy Covenant on his descendants. O Thou, Omnipotent and Eternal, who art our portion and our Rock! ordain that *our* beloved offspring be saved from destruction, for the sake of the Covenant, the seal of which we bear; blessed art Thou, O Lord, who establishest the Covenant.

Our God, the God of our Ancestors, preserve this child to his parents; be his name called in Israel M., the son of N.† May his father rejoice in his offspring, and his mother exult in her child; as it is written (Proverbs xxiii. 25) : "Thy father and thy mother shall be glad, and she that bare thee shall

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* According to the custom of the Spanish and Portuguese Jews, the father adds :— Blessed art Thou, O Lord our God, King of the Universe, who hast preserved us alive, sustained us, and brought us to enjoy this season.

† Should the child be born of prohibited connexions, or be the son of a Jewish mother by a Non-Jewish father, or be one of the children described in Section 13, page 46, the portion of the service commencing "Our God, the God of our Ancestors!" is omitted. The Hebrew name of the child is simply announced.

אבי הבן מברך :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַכְנִיסוֹ בִּבְרִיתוֹ שֶׁל אַבְרָהָם אָבִינוּ :*

והקהל עונין :

כְּשֵׁם שֶׁנִּכְנַס לַבְּרִית · כֵּן יִכָּנֵס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים
טוֹבִים :

המוהל נוטל את הכוס בידו ומברך :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדֵּשׁ יְדִיד
מִבֶּטֶן · וְחֹק בִּשְׂאֵרוֹ שָׂם · וְצִצָּאֵצָיו חָתַם בְּאוֹת בְּרִית קֹדֶשׁ ·
עַל כֵּן בִּשְׂכַר זֹאת אֵל חַי · חֶלְקֵנוּ · צוּרֵנוּ · צִוָּה לְהַצִּיל
יְדִידוּת [זֶרַע קוֹדֶשׁ] שְׁאֵרֵנוּ מִשַּׁחַת לְמַעַן בְּרִיתוֹ אֲשֶׁר
שָׂם בִּבְשָׂרֵנוּ · בָּרוּךְ אַתָּה יְיָ כּוֹרֵת הַבְּרִית :

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ · קַיֵּם אֶת־הַיֶּלֶד הַזֶּה לְאָבִיו
וּלְאִמּוֹ וְיִקָּרֵא שְׁמוֹ בְּיִשְׂרָאֵל פלוני בר פלוני :

Should the father be himself the Mohel, he says :—
יְהִי רָצוֹן שֶׁאֶשְׁמַח בְּיוֹצֵא חֲלָצַי ·

Should the father be dead, the Mohel says :—
יִשְׂמַח הָאָב בְּגַן עֵדֶן בְּיוֹצֵא חֲלָצָיו ·

Should the mother be dead, the Mohel says :—
יִשְׂמַח הָאָב בְּיוֹצֵא חֲלָצָיו וְתָגֵל אִמּוֹ בְּגַן עֵדֶן
בְּפִרְיֵי בִטְנָהּ :

Should both parents be dead :—
יִשְׂמַח הָאָב בְּגַן עֵדֶן בְּיוֹצֵא חֲלָצָיו וְתָגֵל אִמּוֹ
בְּגַן עֵדֶן בְּפִרְיֵי בִטְנָהּ ·

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* לפי מנהג הספרדים יזי״א האב מוסיף ומברך

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה :

וכשהנמול הוא ממזר, וכן ילד שלא נודע מי הוא אביו, או הוא בן אשה ישראלית שנבעלה לגוי, יאמר המוהל ברכת המילה, והסנדק יאמר ברכת להכניסו, ולא יענו העומדים כשם שנכנס לברית וכו״ והמוהל יברך על הכוס עד סוף החתימה כורת הברית, ולא יותר · רק יאמר המוהל יקרא שמו בישראל פלוני :

ORDER OF SERVICE FOR CIRCUMCISION.

When the child is brought into the room in which the Circumcision is to take place, those present rise up and say :—

BLESSED BE HE WHO COMES IN THE NAME OF THE LORD !

The Mohel says :—

The Almighty, blessed be He, spake to our father Abraham and said: "Walk thou before me and become perfect." Wherefore I am about to fulfil the precept of my Creator in performing the rite of Circumcision. "And may the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

Placing the child on a chair set for the purpose, the Mohel proceeds :—

This chair is dedicated to the memory of Elijah the Prophet!

For Thy salvation do I hope, O Lord!

I hope, O Lord, for Thy salvation, and perform Thy commandments. Let the example of Elijah, who is appointed Messenger of the Covenant, sustain me. I hope for Thy salvation, O Lord. I rejoice at Thy word, as one who findeth great spoil. Great peace have they who love Thy law, and no misfortune shall befall them. Happy is he whom Thou choosest and causest to draw nigh unto Thee; he shall dwell in Thy Courts. Satisfy us with the goodness of Thy house, even of Thy holy Temple.

Immediately before operating, the Mohel says :—

Blessed art Thou, O Lord, our God, King of the Universe, who hast sanctified us with Thy commandments, and commanded us concerning the Circumcision.

סדר המילה:

כשמביאים התינוק לביהכ"נ או לחדר שמולין אותו, עומדים כל הקהל ואומרים

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ!

ויאמר המוהל: אמר הקב"ה לאברהם אבינו התהלך לפני והיה תמים, הנני מוכן ומזומן לקיים מצות עשה שצונו הבורא יתברך למול (כשאב מל את בנו מוסיף את בני)

וִיהִי נוֹעַם יְיָ אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ:

ואח"כ יקח המוהל את התינוק מהמביאהו וישים את התינוק על הכסא אשר הכין לאליהו ויאמר:

זֶה הַכִּסֵּא שֶׁל אֵלִיָּהוּ זָכוּר לַטּוֹב:

לִישׁוּעָתְךָ קִוִּיתִי יְיָ:

שִׂבַּרְתִּי לִישׁוּעָתְךָ יְיָ וּמִצְוֹתֶיךָ עָשִׂיתִי: אֵלִיָּהוּ מַלְאַךְ הַבְּרִית הִנֵּה שֶׁלְּךָ לְפָנֶיךָ: עֲמוֹד עַל יְמִינִי וְסָמְכֵנִי: שִׂבַּרְתִּי לִישׁוּעָתְךָ יְיָ: שָׂשׂ אָנֹכִי עַל־אִמְרָתֶךָ כְּמוֹצֵא שָׁלָל רָב: שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל: אַשְׁרֵי תִּבְחַר וּתְקָרֵב יִשְׁכֹּן חֲצֵרֶיךָ, נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ קְדוֹשׁ הֵיכָלֶךָ:

ויקח הנער מכסא של אליהו ויניחנו על ברכי הסנדק ויברך:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל הַמִּילָה:

According to the custom of the Spanish and Portuguese Jews, the following is said before the Circumcision :—

Blessed be this faithful Congregation; blessed be he who cometh in the Name of the Lord. May this child be fortunate and happy; may he become great and flourish; may he increase and prosper, and be saved from destruction; may the Lord do this, Amen. In his days may our lot be cast in pleasant places, that all of us may thrice yearly appear in God's holy house, and be welcomed with the greeting, "Blessed be he who cometh in the Name of the Lord." O, have mercy on us and regard the blood of the Covenant; visit the remnant of Thy flock, by sending us the Messiah, the son of David; hasten the advent of his precursor, Elijah Thy Prophet, O Lord. As the parents of this infant have been permitted to initiate him into the Convenant, so spare them to see him enter into holy wedlock; do Thou bless him, and make him worthy to see the beauty of the Lord.

On Sabbath, the following is said :—

He who dwelleth on high hath instituted the Sabbath and Circumcision, the one to be observed on the seventh, the other on the eighth day. The letters of the word Sabbath (שבת) indicate those three precepts which He ordained to His holy people, and which He declared to be a sign between Him and them; namely, the Sabbath, Circumcision, and the Phylacteries. The two former are as the pillars of fire and smoke, or as the sun and moon, which light our path continually.

After the Circumcision :—

May the blood of the Covenant shed among you, O my faithful people, be acceptable to God as were the sweet smelling burnt offerings made in Jerusalem, His holy throne. He hath impressed His seal on our flesh for a sign and a token to us and to our children for ever; that all who see us, may know and recognise that we are the seed which the Lord hath blessed.

מנהג בני ספרד יזי״א לשורר הפיוט הזה קודם המילה

בְּרוּכִים אַתֶּם קְהַל אֱמוּנַי · וּבָרוּךְ הַבָּא בְּשֵׁם יְיָ: יָלֹד הַיּוֹלַד יִהְיֶה בְּסִימַן טוֹב · יִגְדַּל וְיִחְיֶה כְּמוֹ גֶן רָטוֹב · יַעֲלֶה וְיַצְלִיחַ יִנָּצֵל מִקְּטוֹב · אָמֵן כֵּן יַעֲשֶׂה יְיָ: ברוכים חֵלֶק יְתַּן לָנוּ בַּנְּעִימִים · וּבְיָמָיו נַעֲלֶה לְשָׁלֹשׁ רְגָלִים · גְּדוֹלִים וּקְטַנִּים לְבֵית יְיָ · וּבָרוּךְ הַבָּא בְּשֵׁם יְיָ: ברוכים זְכוֹר רַחֲמֶיךָ וְדַם הַבְּרִית · וּפְקוֹד אֶת צֹאנֶךָ צֹאן הַשְּׁאֵרִית · עַל יַד מְשִׁיחֶךָ מָשִׁיחַ בֶּן דָּוִד · וּשְׁלַח אֶת אֵלְיָהוּ נְבִיא יְיָ: ברוכים הַיָּלֶד הַזֶּה זָכָה לִבְרִיתוֹ · אָבִיו וְאִמּוֹ יִרְאוּ חָפְּתוֹ · הַמַּלְאָךְ הַגּוֹאֵל יְבָרֵךְ אוֹתוֹ · יִזְכֶּה לַחֻזּוֹת בְּנוֹעַם יְיָ: בְּרוּכִים אַתֶּם קְהַל אֱמוּנַי · וּבָרוּךְ הַבָּא בְּשֵׁם יְיָ:

ואם המילה בשבת ישוררו זה

שַׁבָּת וּמִילָה · שָׁם דַּר מְעוֹנָה · חֵלֶק לְשַׁבָּעָה וְגַם לִשְׁמוֹנָה: אוֹתִיּוֹת שַׁבָּת · מִצְוֹת שְׁלֹשָׁה · נִכְתָּב בָּהֶם אוֹת · לְאוּמָה קְדוֹשָׁה: שבת שַׁבָּת רִאשׁוֹנָה · וּבְרִית חֲדָשָׁה · וְהָיוּ תְּפִלִּין · לְרֹאשׁ אֲמָנָה: שבת שְׁתֵּי מִצְוֹת · כְּעַמּוּדִים שְׁנֵיהֶם · זֹאת הַחַמָּה · וְזֹאת הַלְּבָנָה: שבת

ומיד אחר המילה, קודם ברכת בורא פרי הגפן, מנגנים

יְהִי דַם הַנִּמּוֹל בְּקְהַל אֱמוּנַי · כְּרֵיחַ נִיחוֹחַ אִשֶּׁה לַיְיָ · וּבִירוּשָׁלַם כְּפֶא יְיָ · נַקְרִיב זְבָחִים וְעֹלוֹת לַיְיָ: חָתַם בִּבְשָׂרֵנוּ לְאוֹת וּלְמוֹפֵת · לָנוּ וּלְבָנֵינוּ לְעוֹלָם וָעֶד · יַבִּירוּ רוֹאֵינוּ וְיֵדְעוּ מוֹנֵי · כִּי אֲנַחְנוּ זֶרַע בֵּרַךְ יְיָ: יְהִי דַם הַנִּמּוֹל בְּקְהַל אֱמוּנַי · כְּרֵיחַ נִיחוֹחַ אִשֶּׁה לַיְיָ:

Thou hast enjoined. May none of my children, none of those whom I have circumcised, none of Thy people Israel, ever change their faith, voluntarily or involuntarily; may they ever be faithful to their religion—the Law of Moses. Strengthen their hearts and fortify their minds against all who would taunt them with their belief, so that they be not disgraced in this world, nor put to shame in the world to come. Let it be Thy will, O Lord my God, the God of my ancestors! that the example and spirit of Elijah may influence me in the performance of this ceremony. May the child now about to be circumcised be healthy and free from disease, so that it may undergo the rite in due season. Of Thy favor grant that its initiation at my hands may be accomplished in proper form and in a proper spirit of devotion. Accept this my solemn service as erst Thou didst accept sacrifices on Thy altar; and in the abundance of Thy loving kindness let it be pleasing to Thee as was the binding of Isaac. O our Father! vouchsafe that this child shall suffer no ill effects from his initiation into Thy covenant; send healing and life to him and to his mother, even as Thou didst heal Hezekiah, king of Judah, from his illness; Miriam the prophetess, and Naaman from their leprosy; and as Thou didst also heal the bitter waters of Marah by the hand of Thy servant Moses, and the waters of Jericho by the hand of Elisha. May the performance of this precept be meritorious in Thy sight; protect us, so that no unfriendly nation may ever prohibit Thy people Israel from performing this or any other of Thy ordinances. Let me reach the perfection of our father Abraham, who led many to the knowledge of Thee; as it is written (Genesis xii. 5) "The souls which they had perfected in Haran." In virtue of Thy seal, imprinted on our flesh, make us worthy to see Thy glory; as it is written (Job xix. 26) "Through [the consecration of] my flesh I shall see God." Save me from future punishment, as Thou hast promised (Zechar. ix. 11) "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit;" and send us the Redeemer speedily in our days. Amen.

בְּבֵית חָמִיהָ׃ אוֹ עִם נְשֵׁיהֶם שֶׁלֹּא כְדַרְכָּן וְלֹא שׁוּם דָּבָר
הַגּוֹרֵם הַמְשָׁכַת עָרְלָה חַס וְשָׁלוֹם וּבָנַי וְהַנִּמּוֹלִים עַל־יָדִי
וְכָל־בְּנֵי יִשְׂרָאֵל עַמְּךָ לֹא יָמִירוּ אֶת־דָּתָם וֶאֱמוּנָתָם׃ לֹא
בְרָצוֹן וְלֹא בְאֹנֶס׃ אֶלָּא תָּמִיד יִהְיוּ חֲזָקִים בֶּאֱמוּנָתָם
בְּדַת תּוֹרַת מֹשֶׁה עַד יוֹם מוֹתָם וְנָתַתָּ פְּנֵיהֶם חֲזָקִים נֶגֶד
הַמְקַנְטְרִים אוֹתָם עַל אֱמוּנָתָם׃ וּמִצָּתָם נְחוּשָׁה נֶגֶד מִצָּתָם׃
וְלֹא יֵבשׁוּ בָּעוֹלָם הַזֶּה וְלֹא יִכָּלְמוּ לְעוֹלָם הַבָּא׃ וִיהִי רָצוֹן
מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁתִּשְׁלַח אֶת־אֵלִיָּהוּ הַנָּבִיא
עַתָּה לִרְאוֹת מִצְוָה זוֹ וְיִהְיֶה הַיֶּלֶד הַזֶּה בָּרִיא וְלֹא חוֹלֶה כְּדֵי
שֶׁאֲקַיֵּם מִצְוַת מִילָה בִּזְמַנָּהּ וּתְזַכֵּנִי לְהַמּוֹלוֹ כְּהוֹגֶן וּכְשׁוּרָה
וּבְכַוָּנָה הָרְאוּיָה וְקַבֵּל עֲבוֹדָתִי בְּמִצְוָה זוֹ כְּאִלּוּ הִקְרַבְתִּי
עַל גַּבֵּי מִזְבְּחֶךָ וְכַעֲקֵדַת יִצְחָק תִּרְצֵנִי בְּרַחֲמֶיךָ הָרַבִּים
וְשֶׁלֹּא יָסַּבּ הַיֶּלֶד הַזֶּה חַס וְשָׁלוֹם מֵחַמַּת הַמִּילָה וְתִשְׁלַח
רְפוּאָה וְחַיִּים לַיֶּלֶד וּלְאִמּוֹ כִּרְפוּאַת יְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה
מֵחָלְיוֹ וּכְמִרְיָם הַנְּבִיאָה מִצָּרַעְתָּהּ וּכְנַעֲמָן מִצָּרַעְתּוֹ וּכְמֵי מָרָה
עַל־יְדֵי מֹשֶׁה רַבֵּנוּ וּכְמֵי יְרִיחוֹ עַל־יְדֵי אֱלִישָׁע׃ וּבִזְכוּת
מִצְוָה זוֹ רַחֵם עָלֵינוּ שֶׁלֹּא יִגְזְרוּ הָעַכּוּ״ם גְּזֵרוֹת רָעוֹת לְבַטֵּל
מִצְוָה זוֹ וְלֹא שׁוּם מִצְוָה מִיִּשְׂרָאֵל וּתְזַכֵּנִי לְמִדַּת אַבְרָהָם
אָבִינוּ שֶׁהִכְנִיס תַּחַת כַּנְפֵי הַשְּׁכִינָה שֶׁנֶּאֱמַר וְאֶת־הַנֶּפֶשׁ אֲשֶׁר
עָשׂוּ בְחָרָן׃ וּבִזְכוּת מִצְוָה זוֹ הַחֲתוּמָה בִּבְשָׂרֵנוּ נִזְכֶּה לִרְאוֹת
פְּנֵי הַשְּׁכִינָה כְּמוֹ שֶׁנֶּאֱמַר מִבְּשָׂרִי אֶחֱזֶה אֱלֹהַּ׃ וְתַצִּילֵנִי מִן
הַגֵּיהִנֹּם כְּמוֹ שֶׁנֶּאֱמַר גַּם־אַתְּ בְּדַם בְּרִיתֵךְ שִׁלַּחְתִּי אֲסִירַיִךְ׃
וּשְׁלַח לָנוּ הַגּוֹאֵל בִּמְהֵרָה בְיָמֵינוּ אָמֵן׃

PRAYER, TO BE USED PRIVATELY BY THE MOHEL BEFORE THE CIRCUMCISION.

Lord of the Universe! I praise, and extol, and laud Thy Great Name for that Thou hast of Thine own free will and boundless love, and by Thy attributes of goodness and mercy, called us into being. My lips do praise Thee for Thy gracious gift, which is more precious than life, in that Thou hast granted me a Soul, sacred and spiritual. Yea, more than this, of Thine abundant goodness, Thou hast created me capable of fulfilling Thy precepts. And above all, be Thy name exalted and extolled for ever, for that Thou hast imbued me with a faith which is pure, so that I may believe that Thou art Almighty and true, and that the Law of Moses, Thy Servant, is true. Thou hast imprinted the seal of Thy Covenant on my flesh, the sign of the Covenant between Thee and me; and Thou hast ordained that every male of my race shall be circumcised, that he may testify that Thou art our God, and we are Thy servants bearing the impress of Thy holy seal; for Thou hast declared (Isaiah xlix. 3) "Thou art My servant, O Israel, in whom I will be glorified." Further, of Thy undeserved grace, Thou hast permitted me to be the means of leading Thy Children to the light of Thy glory, in that I circumcise the foreskins of their flesh, and initiate them into Thy holy Covenant. The righteous man is the foundation of the world; grant, as Thou hast promised, (Isaiah lx. 21) that "all Thy people shall be righteous." I entreat Thee, O Almighty God! to sustain me, preserve me from every evil inclination, that I may never desecrate the sign and seal of Thy holy covenant, imprinted on my flesh. Extend the same mercy to all whom I circumcise, that they may preserve the seal of Thy holy Covenant inviolate from all pollution, and themselves from all unchastity; that they may never be guilty of forbidden intercourse; and that they may keep those laws the infraction of which would vitiate the very intention and object of the rite which

תפלת המוהל:

קודם שימול יתפלל המוהל בכוונת הלב תפלה זו, יסדה הרב בעל סוד ה',
ואנכי תרגמתיה למען יבינוה המוהלים אשר לא באו בסוד:

רִבּוֹנוֹ שֶׁל עוֹלָם הִנְנִי מוֹדֶה וּמְשַׁבֵּחַ וּמְהַלֵּל לְשִׁמְךָ הַגָּדוֹל שֶׁבְּרָאנוּ יֵשׁ מֵאַיִן לֹא לְצֹרֶךְ חוֹבָה כִּי אִם נְדָבָה וְרָצוֹן וְאַהֲבָה בְּמִדַּת טוּבְךָ וְחַסְדֶּךָ · כִּי טוֹב חַסְדְּךָ מֵחַיִּים · שְׂפָתַי יְשַׁבְּחוּנְךָ שֶׁנָּתַתָּ בִּי נְשָׁמָה קְדוֹשָׁה וְרוּחָנִיוּת · וְעוֹד הִגְדַּלְתָּ טוּבְךָ עָלַי שֶׁלֹּא עֲשִׂיתַנִי אִשָּׁה אוֹ עָבֶד · וְעַל־הַכֹּל יִתְגַּדַּל וְיִתְרוֹמַם שִׁמְךָ לְעוֹלָם שֶׁנָּתַתָּ לִי אֱמוּנָה שְׁלֵמָה לְהַאֲמִין כִּי אַתָּה אֵל אֱמֶת וְתוֹרַת מֹשֶׁה עַבְדְּךָ בְּכָתָב וּבְעַל־פֶּה אֱמֶת · וְחָתַמְתָּ אוֹת בְּרִיתְךָ בְּבְשָׂרִי לְאוֹת בֵּינְךָ וּבֵינִי לְהַמּוֹל כָּל־זָכָר · לְאוֹת כִּי אַתָּה אֱלֹהֵינוּ וַאֲנִי עַבְדְּךָ חָתוּם בְּחוֹתָמְךָ הַקָּדוֹשׁ כִּי אָמַרְתָּ לִי עַבְדִּי־אָתָּה · יִשְׂרָאֵל אֲשֶׁר־בְּךָ אֶתְפָּאָר · וְעוֹד נָתַתָּ לִי מַתְּנַת חִנָּם שֶׁזִּכִּיתַנִי לִהְיוֹת אֶמְצָעִי לְהַכְנִיס בָּנֶיךָ תַּחַת כַּנְפֵי שְׁכִינָתְךָ וְלָמוֹל אֶת־בְּשַׂר עָרְלָתָם וּלְחָתְמָם בְּאוֹת בְּרִית קֹדֶשׁ · צַדִּיק יְסוֹד עוֹלָם וְעַמְּךָ כֻּלָּם צַדִּיקִים · לָכֵן הִנְנִי מִתְחַנֵּן אֵלֶיךָ אֵל שַׁדַּי שֶׁתְּסַיְּעֵנִי וְתַצִּילֵנִי מִיֵּצֶר הָרַע שֶׁלֹּא לְטַמֵּא אוֹת בְּרִית קֹדֶשׁ וְחוֹתָמְךָ שֶׁשַּׂמְתָּ בִּבְשָׂרִי · וְכֵן כָּל־הַנִּמּוֹלִים עַל־יָדִי יִשְׁמְרוּ אֶת־בְּרִית קֹדֶשׁ מִכָּל־טָמְאָה שֶׁלֹּא יִקְרְבוּ אֶל עֲרָיוֹת וְלֹא שְׁנִיּוֹת מִדִּבְרֵי סוֹפְרִים אוֹ עַם נִדָּה · אוֹ עַם גּוֹיָה · אוֹ עַם פְּנוּיָה בְּלֹא קִדּוּשִׁין · אוֹ כַּלָּה

מ׳ אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיְיָ
וַיֹּאמְרוּ לֵאמֹר: ק׳ אָשִׁירָה לַייָ כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ
רָמָה בַיָּם: מ׳ עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי לִישׁוּעָה: ק׳ זֶה אֵלִי
וְאַנְוֵהוּ אֱלֹהֵי אָבִי וַאֲרֹמְמֶנְהוּ: מ׳ יְיָ אִישׁ מִלְחָמָה יְיָ
שְׁמוֹ: ק׳ מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם וּמִבְחַר שָׁלִשָׁיו טְבְּעוּ
בְיַם־סוּף: מ׳ תְּהֹמֹת יְכַסְיֻמוּ יָרְדוּ בִמְצוֹלֹת כְּמוֹ־אָבֶן:
ק׳ יְמִינְךָ יְיָ נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ יְיָ תִּרְעַץ אוֹיֵב:
מ׳ וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס קָמֶיךָ תְּשַׁלַּח חֲרֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ:
ק׳ וּבְרוּחַ אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד נֹזְלִים קָפְאוּ
תְהֹמֹת בְּלֶב־יָם: מ׳ אָמַר אוֹיֵב אֶרְדֹּף אַשִּׂיג אֶחַלֵּק שָׁלָל:
ק׳ תִּמְלָאֵמוֹ נַפְשִׁי אָרִיק חַרְבִּי תּוֹרִישֵׁמוֹ יָדִי: מ׳ נָשַׁפְתָּ בְרוּחֲךָ
כִּסָּמוֹ יָם צָלְלוּ כַּעוֹפֶרֶת בְּמַיִם אַדִּירִים: ק׳ מִי־כָמֹכָה בָּאֵלִם
יְיָ מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ: מ׳ נוֹרָא תְהִלֹּת עֹשֵׂה־פֶלֶא:
ק׳ נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ: מ׳ נָחִיתָ בְחַסְדְּךָ עַם־זוּ
גָּאָלְתָּ: ק׳ נֵהַלְתָּ בְעָזְּךָ אֶל־נְוֵה קָדְשֶׁךָ: מ׳ שָׁמְעוּ עַמִּים
יִרְגָּזוּן חִיל אָחַז יֹשְׁבֵי פְלָשֶׁת: ק׳ אָז נִבְהֲלוּ אַלּוּפֵי אֱדוֹם
אֵילֵי מוֹאָב יֹאחֲזֵמוֹ רָעַד: מ׳ נָמֹגוּ כֹּל יֹשְׁבֵי כְנָעַן: ק׳ תִּפֹּל
עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְּמוּ כָּאָבֶן: מ׳ עַד־יַעֲבֹר
עַמְּךָ יְיָ עַד־יַעֲבֹר עַם־זוּ קָנִיתָ: ק׳ תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר
נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יְיָ: מ׳ מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ
יָדֶיךָ: ק׳ יְיָ ׀ יִמְלֹךְ לְעֹלָם וָעֶד: מ׳ יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:
ק׳ כִּי לַייָ הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם: מ׳ וְעָלוּ מוֹשִׁיעִים בְּהַר
צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו וְהָיְתָה לַייָ הַמְּלוּכָה: ק׳ וְהָיָה יְיָ
לְמֶלֶךְ עַל־כָּל־הָאָרֶץ: מ׳ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:
ק׳ וּבְתוֹרָתְךָ כָּתוּב לֵאמֹר שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בלילה שלפני המילה קודם הלימוד יקרא הלומד בכוונת הלב תחינה זו:

יהי רצון מלפניך ה׳ אלהינו ואלהי אבותינו הבוחר באברהם אוהבו ובזרעו אחריו שתפן ברחמים אל למודינו ותמשוך חוט של חסד על הילד הזה להיותו חזק ובריא כדי להכניסו לברית מצות מילה בזמנה ותזכה אותו להיותו נימול כהוגן וכשורה ובכוונה הראויה ותהא חשובה ומרוצה מצוה זו לפני כסא כבודך כקרבן על מזבחך וכעקדת יצחק ולא יסוכן ח״ו מחמת המילה ותשלח רפואה וחיים לילד הזה ולאמו כרפואת יחזקיהו מלך יהודה מחליו וכמרים הנביאה מצרעתה וכנעמן מצרעתו וכמי מרה על ידי משה רבינו וכמי יריחו על ידי אלישע וכשם שתכניס אותו לברית כן תזכה את אביו ואת אמו לגדלו ולהכניסו לתורתך ולעבודתך וקדש שמך עליו ויראו כל בשר כי שם ה׳ נקרא עליו וייראו ממנו ותהא עם פיו בעת הטיפיו עם ידיו בעת מעבדיו ויהיו פניו מצהיבות וקומתו נאה ואימתו מוטלת על הבריות ויהיה אהוב למעלה ונחמד למטה ויזכו אבותיו לראות בשמחתו ובשמחת בני בניו שיהיו עוסקים בתורה ובמצות שלום על ישראל ברוך אתה ה׳ למדני חקיך:

מה שמנגן המוהל ביום המילה:

אומרים אותו המוהל והקהל פסוק אחר פסוק בניגון:

On the day of Circumcision, during Morning Prayers, in Synagogue, the Mohel and the Congregation read the following in alternate verses.

מוהל וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי:

קהל הַחִתִּי הָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ:

מ׳ וַתָּקֶם אֶת־דְּבָרֶיךָ כִּי צַדִּיק אָתָּה: ק׳ וַתֵּרֶא אֶת־עֳנִי אֲבֹתֵינוּ

בְּמִצְרָיִם וְאֶת זַעֲקָתָם שָׁמַעְתָּ עַל־יַם־סוּף: מ׳ וַתִּתֵּן אֹתֹת

וּמֹפְתִים בְּפַרְעֹה וּבְכָל־עֲבָדָיו וּבְכָל־עַם אַרְצוֹ: ק׳ כִּי יָדַעְתָּ

כִּי הֵזִידוּ עֲלֵיהֶם וַתַּעַשׂ־לְךָ שֵׁם כְּהַיּוֹם הַזֶּה: מ׳ וְהַיָּם בָּקַעְתָּ

לִפְנֵיהֶם וַיַּעַבְרוּ בְתוֹךְ־הַיָּם בַּיַּבָּשָׁה: ק׳ וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ

בִּמְצוֹלֹת כְּמוֹ־אֶבֶן בְּמַיִם עַזִּים:

מ׳ וַיּוֹשַׁע יְיָ בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם:

ק׳ וַיַּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שְׂפַת הַיָּם: מ׳ וַיַּרְא

יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם וַיִּירְאוּ

הָעָם אֶת־יְיָ: ק׳ וַיַּאֲמִינוּ בַּיְיָ וּבְמֹשֶׁה עַבְדּוֹ:

סדר המילה

כפי מנהגי בני ספרד אשכנז ופולין יצ"ו
עם כל הדינים הנלוים אליו

מסודר ומתורגם ללשון אינגליש

ממני הנעתר

הרופא אשר בלא"א כ"ה פינחס זללה"ה

לונדון

שנת הִנֵּה אָנֹכִי כֹּרֵת בְּרִית לפ"ג

לונדון

נדפס ע"י וועלטהיימר

בשנת תרל"ג לפ"ק

1873

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